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AND

PAROPKARINI SABHA

BY

HAR BILAS SARDA

C.T.

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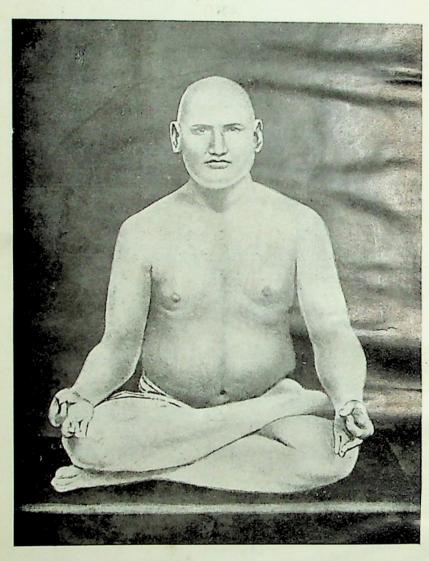
MAHARSHI DAYANAND SARASWATI.

WORKS OF MAHARSHI DAYANAND

AND

PAROPKARINI SABHA,

A REPLY TO P. AMAR SINGH'S
Views on Meat Diet and Forgeries Suppressing Swami Dayanand's Opinions.

BY

HAR BILAS SARDA
Secretary, Paropkarini Sabha.

AJMER
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EXPLANATION

1. Old *Satyarth Prakash* means *Satyarth Prakash* published at the Star Press, Benares in 1875 A. D.
2. Old *Sanskar Vidhi* means *Sanskar Vidhi* published in 1877 A. D. at the Asiatic Press, Bombay.
3. New *Satyarth Prakash* means *Satyarth Prakash* published in 1884 A. D. at the Vedic Yantralaya, Allahabad and its subsequent editions.
4. New *Sanskar Vidhi* means *Sanskar Vidhi* published in 1884 A. D. at the Vedic Yantralaya, Allahabad and its subsequent editions.
5. *Bhumika* stands for Maharshi Dayanand Saraswati's *Rigvedadi Bhashya Bhumika.*
6. Devendranath's *Life* stands for B. Devendranath Mukhopadhya's *Life of Maharshi Dayanand Saraswati* published at Ajmer (V. S. 1990) 1933 A. D.
7. Lekh Ram's *Life* stands for *P. Lekh Ram's Life of Maharshi Dayanand Saraswati* printed at the Mufid Am Press, Lahore.
8. *Samikhsha* stands for *R. B. Mulraj's Dash Prashni ki Samiksha* by Mahatma Hansraj, Lahore, 1933 A. D.
9. Bhagwat Dutt, Part I, stands for Bhagwat Dutt's *Rishi Dayanand ke patra aur Vegyapan* Part I.

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PREFACE

WHEN P. Amarsingh's pamphlet "*Views on Meat Diet and Forgeries Suppressing Swami Dayanand's Opinion*," first came into my hands, I read the preface and a passage here and a passage there. Disliking the ignorant criticism and the extravagant and provoking language, which are the marked features of the pamphlet, I laid it aside as not deserving of serious consideration.

In June this year, however, some members of the Paropkarini Sabha, to whom P. Amarsingh had sent copies of the pamphlet drew my attention to it, and said that as P. Amarsingh had attacked the *bonafides* of the Paropkarini Sabha and misrepresented the views of Swami Dayanand Saraswati, the founder of the Arya Samaj and the Paropkarini Sabha, and was assiduous in spreading his misrepresentations of the Sabha, something should be done to stop further propagation of such misrepresentations. They asked me to write a reply to the pamphlet. I pleaded age and the state of my health as reasons against my taking up the work. I asked a friend, who is a member of the Paropkarini Sabha and who has retired from service, to undertake this work, promising him all help I could give. He pleaded preoccupation and want of time.

I was again pressed to take up the work myself. I then read the pamphlet through, and though I felt a little disgusted at the levity and the utter disregard

of the ordinary decencies of language, with which the writer of the pamphlet flung about charges of dishonesty, forgery, cowardice and conspiracy, I began to consider whether my long connection with the Paropkarini Sabha and my respect for the memory of Maharshi Dayanand, to whose teachings I owe so much in my life, did not demand that I should do something in the matter.

I was elected a member of the Paropkarini Sabha in 1890 A. D. and its Secretary in 1893; since which year, I have been serving the Sabha as Honorary Secretary in charge of its office. I have thus been a member of the Paropkarini Sabha for fiftyone years and its Secretary for fortynine.

Among the highly prized privileges I have enjoyed in my life, the one of which I am justly proud, is that I was not only present at some of Swamiji's public lectures at Ajmer, but that I came in personal contact with him and on one occasion, had the honour to speak to him. This was when Swamiji came to Ajmer and put up in Seth Fateh Mal Bhadagtia's kothi. There, on a sunday, at noon time, my revered father Sriyut Harnarayanji took me, a lad about ten years old, to have Swamiji's *darshan*. We found Swamiji alone with his arms and chest besmeared with *chandan* (sandal) standing in the eastern verandah of the Kothi. After we tendered our salutations, Swamiji asked me what I was reading. I told him where and what I was reading at the time. Swamiji then placing his hand on my head, blessed me and said खूब पढ़ो (acquire much learning). The

memory of that memorable occasion is one of my most cherished possessions.

My long connection with the Paropkarini Sabha and a desire to stop unfair attacks of ignorant persons on the *bonafides* of the Sabha and the good honest work it had done and was doing, and the memory of the scene described above, which is indelibly imprinted on my mind, coupled with a sense of my debt to Swamiji for his beneficent teachings which have, to a great extent, moulded my life, at last decided me in July to take up this work.

Swami Dayanand Saraswati was one of the greatest men of all time. But time has not yet come when he and his work can be viewed in their proper perspective. His appraisal has yet to come. It is, therefore, the duty of all, who have had the privilege of knowing him personally and hearing his discourses and lectures, to do what they can to expose misrepresentations of his views and his teachings, and put an end to further circulation of lies and falsehoods about his beliefs and his writings. The thought, therefore, that I was one of the very few persons alive who had been so fortunate as to have met Swamiji in person and heard his discourses, and know something about the work the Propkarni Sabha has done, strengthened me in my decision to give a final quietus to interested endeavours to throw a veil of suspicion over the books which Swamiji had written for the benefit of mankind. These books include the *Satyarth Prakash*, which Swamiji had written for the general enlightenment of the people and their guidance in the thorny path

of life, and the *Veda Bhashya*, which will long remain the cherished heritage of all who take pride in India, her culture and her valuable contribution to the welfare and happiness of mankind.

As I began to study the matter, it was not long before the unpleasent conviction came to me that it was not P. Amarsingh but R. B. Mulraj, who propounded the theory that the *Satyarth Prakash* published in 1875 at Benares, which permitted meat diet, should be accepted as Swamiji's genuine work, and the new *Satyarth Prakash* published at the Vedic Yantralaya, Allahabad in 1884 A. D. should not be taken as Swamiji's own work ; because, the passages which in the old *Satyarth Prakash* permitted meat diet did not appear in the new *Satyarth Prakash* which must therefore be taken to be a book in which people other than Swamiji had made additions and alterations.

I have the privilege of R. B. Mulraj's acquaintance which began in the nineties of the last century. As I entertain feelings of esteem and regard for him because of his age, his character and the many good qualities he possesses, and because for many years he was Vice-President of the Paropkarini Sabha, the task of criticising him unfavorably became irksome and disagreeable to me. And it is only under a compelling sense of the duty I owe to the Paropkarini Sabha that I have been obliged to expose the part that he has played in this affair.

I have no doubt whatever of the sincerety of R. B. Mulraj's convictions regarding meat diet. I think that he sincerely and whole-heartedly believes that there is no future for the Hindus unless they take to meat diet. P. Amarsingh only echoes in the pamphlet the sentiments and beliefs of his guide, philosopher and friend. But he lacks the astuteness of his preceptor. R. B. Mulraj is too astute and wary to assert in positive terms that Swamiji advocated meat diet. He insinuates but does not assert in so many words that Swamiji supported it. With his high education and culture, he does not descend to abusing people by calling them dishonest or forgers. And he is too clever, shrewd and skilful a protagonist of an unpopular cause unnecessarily to raise avoidable opposition by categorically asserting that Swamiji advised people to eat meat. His weapons appear to be insinuation and subtle suggestion, and putting things in a way so as to suggest what he wishes people to believe, without himself saying and laying emphasis on them.

In the *Dash Prashni* (Ten Questions and Answers), in which form R. B. Mulraj has chosen to impart his views and teachings, not one of the questions directly relates to meat-eating. He brings in the question of meat diet in one of his answers by saying on p. 12 of the pamphlet, *Dash Prashni*: "Just as he (Swamiji) left the decision of the question of food and drink entirely to individual inclination and conditions of climate, country and other things and to accord with the

laws of health and the teaching of medical science (आयुर्वेद) also keeping in view the purity as well as the nutritive value of things", etc. He has put the matter in an innocuous way so as to disarm opposition.

But P. Amarsingh, with the zeal of a new convert, rushes in where R. B. Mulraj fears to tread. He crosses the bounds of decency and common sense when he declares that meat-eating is a religious duty (Preface, p. iii) and a necessity (p. 52). He thinks that all those who do not subscribe to this opinion are dupes and fools, and all those who do not aver that the Hindus Śastras inculcate meat-eating are members of "a conspiracy of silence." It is not the Arya-Samajists alone who are objects of his aversion. He condemns the *Pauranic* pandits also when he says on p. 19 of his pamphlet:

> "Though Buddhism has long been extinct and Jainism stagnant in India, yet the doctrine of Ahinsa, having been taken up by Vaishnavas has a firm hold on the mind of the generality of Hindus. There is a conspiracy of silence among pandits regarding meat diet.'"

Courage of convictions is a laudable trait of character. And R.B. Mulraj and P. Amarsingh would have the appreciation and, to some extent, the admiration of people, if, acting on their sincere convictions, and without misrepresenting Maharshi Dayanand's views and trying to besmirch the good name of the Paropkarini Sabha for publishing his works just as Swamiji left them, they preach their gospel of meat as the only means of salvation for the down-trodden Hindus. They have the right to fortify their position

and carry on their propaganda by giving biological, medical or political reasons for meat diet, and cite as authority any sacred book if they believe in it. But they have no right, in order to succeed in their mission, to revile or bring false accusations against individuals or associations who, they think, stand in their way; or, to misrepresent teachers and leaders like Swami Dayanand Saraswati in order to be able to find support in their writings for their own precious opinion.

No one has the right to use questionable means even to encompass a good end. The doctrine that "The end justifies the means" is an evil one. It has been the cause of innumerable tragedies, individual as well as national. More harm has been done in the world by the acceptance of this doctrine and acting on it than by the acceptance of any other equally plausible doctrine.

We must remember that the end is not in our power: means always are. The end is not our responsibility: but we are responsible for the means we employ. We have no right to use any but honourable means to achieve our end.

In order to achieve his end, which is to spread the belief that Swami Dayanand Saraswati permitted and approved of meat diet, P. Amarsing has without any justification attacked the *bonafides* of the Paropkarini Sabha as he has done in the Preface to his pamphlet, and called those responsible for the publication of the new *Satyarth Prakash* and the new *Sanskar Vidhi* as forgers or purveyors of false documents.

Meat diet is P. Amarsingh's obsession. It has evidently become a passion with him. I doubt not the honesty of his belief in its efficacy. He probably believes that meat diet is the panacea for all the ills that the Hindus suffer from.

P. Amarsingh, having discovered or learnt from R. B. Mulraj the secret, which he imagines will infuse new spirit in the prostrate body of the Hindus, has rushed in treading on all and sundry in the hurry to apply his nostrum to the distracted soul of the Hindus, which has just begun slowly to recover from the blows dealt one after another by adverse fate, and which has only just seen the glimmering of the light which will illumine its path leading to the recovery of her ancient and glorious heritage. It is a pity that P. Amarsingh cannot see that the cause of the present plight of the Hindus lies much deeper than he imagines, and is of a far more serious nature than he thinks it to be. This, however, is a question beyond the purview of the task on which I am at present engaged.

It is not my purpose to denounce or say anything against those who eat meat. The opinions on meat diet contained in Chapter IV of this booklet are those of Swamiji expressed at various periods of his life. Swamiji always condemned slaughtering of innocent animals to provide food for men; and it is because he held this opinion, that passages permitting meat diet do not find place in his works printed in his own printing press, the Vedic Yantralaya, Allahabad, and published by him during his life-time, or in

their subsequent editions published by the Paropkarini Sabha. For, the Paropkarini Sabha, mindful of its duty, has done nothing more to those works than faithfully and scrupulously to print and publish them just as they were left by Swamiji.

Whatever P. Amarsingh's views may be in the matter, and whatever remedies he wishes to prescribe for the ills he sees round him, it will do him good to remember that in order to persuade people to accept his prescription and adopt the measures he recommends for their betterment, he should adopt an attitude which people will appreciate, use arguments which will convince and win their confidence, and employ language which will not provoke and antagonise them. Abuse is no argument. And though an advocate may sometimes find it convenient in order to earn his fee, to act on the *BRIEF*, "No case, abuse the plaintiffs attorney," he will never win his case.

Har Bilas Sarda

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Whatever Mr. Anandpriya's views may be in the matter, and whatever remedies he wishes to prescribe for the ills he sees around him, it will do him good to remember that in order to persuade people to accept the prescriptions and adopt the measures he recommends for their betterment, he should adopt an attitude which people will appreciate, use arguments which will convince and win their confidence, and employ language which will not provoke and antagonise them. Abuse is no argument. And though an advocate may sometimes find it convenient in order to earn his fee, to act on the maxim, "No case; abuse the plaintiff's attorney," he will never win his case.

HAR BILAS SARDA
Secretary,
Paropkarini Sabha, Ajmer.

CHAPTER I.

P. Amar Singh's Allegations.

I

IN the Preface to his pamphlet, "*Views on Meat Diet and Forgeries suppressing Swami Dayanand's Opinion*," Pandit Amarsingh says:

"My avowed object in writing this pamphlet is to invite the attention of the Hindus to the deleterious effect of the doctrine of Jain Ahinsa (non-violence) and scruples about meat diet on their mentality and physique, and to ask them to consider meat-eating a *sanctity* and not a sin, like the Aryas of old. But what I have endeavoured to establish, among others, are the following points :

1. That Swami Dayanand, founder of the Aryasamaj, was in *favour* of meat-diet.

2. That he considered its use discretionary.

3. That he held this opinion till his death.

4. That after his death the sentences expressive of his above opinion were suppressed and forged sentences conveying opposite opinion foisted in *Satyarth Prakash* and *Sanskar Vidhi*.

5. That only the first editions of *Satyarth Prakash* and *Sanskar Vidhi* are genuine, all other editions being but *false documents*.

6. That the conspiracy of silence over Swamiji's opinion about meat still continuous." (*sic*)

This shows that the writer's object is twofold: the first and primary object is to inculcate amongst the Hindus his teaching, that meat-eating is a *Sanctity;* and secondly, to prove that Swami Dayanand Saraswati, the founder of the Arya Samaj,

favoured meat-eating and that it was only after his death, that the sentences "favouring meat diet in his two well-known books, the *Satyarth Prakash* and the *Sanskar Vidhi* "were suppressed, and forged sentences conveying opposite opinion foisted" in those books.

As regards the achievement of his second object, *viz*, to establish that Swamiji favoured meat diet and that this opinion of his "was suppressed and forged sentences inserted in his books after his death", Pandit Amarsingh is apparently not sure himself that by his presentation of the facts of the case and arguments based on them, he has succeeded in doing so. For, he does not claim that he has proved his contention, but only that he has *endeavoured* to do so. I will, however, show that he has utterly failed to substantiate his fantastic claim.

The primary object of P. Amarsingh to teach the Hindus that meat-eating is a *sanctity* has only to be stated to be pronounced absurd. The word *sanctity* is defined by the Oxford English Dictionary, the best authority on the English Language, as "the quality of being sacred or hallowed; claim to religious reverence, inviolability b pl sacred obligations". In Pandit Amarsingh's opinion, therefore, meat-eating is a sacred thing, a sacred obligation. And this is what he wishes to teach the Hindus.

One can understand a man's desire to encourage meat diet amongst the Hindus as tending to make them physically strong and brave and, therefore, conducive to their national welfare. One can even appreciate and respect a man who, feeling keenly the degraded

political position of the Hindus and being convinced that their vegetarianism alone is the cause of their fall and that meat diet will enable them to retrieve their lost position in India, earnestly appeals to them no longer to remain pure vegetarians. But to teach the people that eating meat is a sanctity, a sacred obligation, is not only to overstep the mark but to preach a doctrine which no sane man will accept as true.

P. Amarsingh then goes on to say:

"The way the Arya Samajists have been duped for more than half a century to accept false documents as genuine in the name of Swami Dayanand, is an outrage on their intelligence. Apart from the question of the use of meat, it is a question of morality expected of members of a religious society, it is upto the Arya Samajists to refuse to be befooled any longer. They should banish such literary dishonesty from the Arya Samaj. They should unequivocally demand of the Paropkarini Sabha, Ajmer, the society responsible for printing Swamiji's works to purge *Satyarth Prakash* and *Sanskar Vidhi* of forgeries" etc.

The statements quoted above are, as I will show, not only utterly wrong but are expressed in a language at once extravagant and provoking. To talk of the new *Satyarth Prakash* as a forged document and its acceptance as the genuine work of Swami Dayanand Saraswati as an "outrage on intelligence", of "literary dishonesty" and "forgeries," without taking the slightest trouble to know the facts of the case is hardly worthy of the position of an advocate of a High Court. It is childish. In the last paragraph of his Preface, P. Amarsingh says:

"The Manager of the Vedic Yantralaya, Ajmer, informed

me that there are a *few* copies of each of them (old *Satyarth Prakash* and *Sanskar Vidhi*) in the Yantralaya, the sale of which is prohibited by the Paropkarini Sabha."

This statement is also not true. The fact is that the Manager of the Vedic Pustakalaya, and not the Vedic Yantralaya in his letter dated the 27th August 1940 informed Pandit Amarsingh that there was only *one* copy of each of the old *Satyarth Prakash* and *Sanskar Vidhi* in the Library of the Paropkarini Sabha and the Sabha cannot sell them. If, however, Pandit Amarsingh had only come to Ajmer and seen these copies—and they would have been shown to him unreservedly—and honestly tried to know the facts, he would not have rushed into print and brought charges of "forgeries" and "suppression of truth" as he has done in his pamphlet.

I may mention here that my primary object in writing this reply to P. Amarsingh's pamphlet is not to enter into a controversy about the merits and demerits of a meat, a mixed, or a vegetarian diet; nor to expose the fallacies of Pandit Amarsingh or refute his views, often mistaken and illunderstood, with regard to the doctrines and practices of the Jains or the Sikhs; nor is it my purpose to elucidate the teachings of the Vedic Rishis on eating meat; nor to investigate, discuss and determine the effect of vegetarian diet on the Hindus. My object is to expose the falsity and hollowness of the charges of forgery and suppression of truth so mendaciously brought against the Paropkarini Sabha, which body was established by Maharshi Dayanand Saraswati to manage the property left by him for public good and

to spread the light of Vedic religion in the world and to help the orphans and the weak in India as specified in his last Will and Testament (*Svikarpatra*).

The opinions of Swami Dayanand Saraswati on meat-eating as evidenced by various passages in his writings and expressed in his public discourses are discussed at some length because the two things, the exposition of Swamiji's views on meat-eating contained in the *Satyarth Prakash*, the *Sanskar Vidhi* and the *Gaukarunanidhi* on one hand, and the scrupulous carefulness and honesty with which the Paropkarini Sabha has been printing these and other books of Swamiji since his death on the other, are so intimately connected that it is not possible to discuss the one fully without also stating the other at some length.

II

I will now examine more closely the contents of P. Amarsingh's pamphlet so far as they pertain to the matter in issue. P. Amarsingh's pamphlet, apart from the Table of contents and the Preface, consists of English text (52 pages) divided into eight chapters, the last chapter containing 14 Appendices in Hindi (25 pages) Appendix 1 contains Swamiji's *Svikarpatra* (8 pages) and Appendix II some verses said to be Guru Nanakdev's. Appendices III, VI, VII, VIII, IX, and XI, contain extracts from the old *Satyarth Prakash* and the old *Sanskar Vidhi*; while Appendices IV, V, X & XIV, contain extracts from the new *Satyarth Prakash* and the new *Sanskar Vidhi*. Appendix XI contains a notice issued by Swamiji and originally printed on the cover of the first

number of his *Veda Bhashya.* Appendices XII, XIII, give extracts from the Prefaces to the new *Satyarth Prakash* and the new *Sanskar Vidhi* respectively.

Chapters I, II, III, and V of the pamphlet contain little that is pertinent to the issue under discussion. There remain chapters IV, VI, and VII. In the last paragraph of chapter IV (p 21) the writer talks derisively of the *herbivores* of Arya Samaj, and asserts that the schism in that body was due to "the discreditable tolerence on the part of those who were *aware of Swamiji's opinion.*" He discreetly omits to mention who those people are. A perusal of these pages will, however, show that if any person who, according to the allegations made in chapters VI and VII of Pandit Amarsingh's pamphlet, is at all guilty of what Pandit Amarsingh calls *discreditable tolerance*, it can only be the esteemable gentleman under whose inspiration this pamphlet has probably been written.

In Chapter VI of the pamphlet, Pandit Amarsingh tries to show by quoting passages from the old *Satyarth Prakash* and the old *Sanskar Vidhi*, that Swami Dayanand Saraswati was in favour of meat diet In chapter VII he makes vain attempts to show that forgeries were committed in the new *Satyarth Prakash* and the new *Sanskar Vidhi* after Swamiji's death. He opens the attack (p. 30) with the allegation that,

"Swamiji wroto three books which may be called his own works: *Satyarth Prakash* and *Sanskar Vidhi* and *Swamantavyamantavya.* All other works published in his name were composed with the help of mercenary pandits who

hardly shared his forward views. They did so at his dictation or according to his instructions presumably under his supervision."

Pandit Amarsingh does not, however, give one single fact or reason to support this fantastic and mischievous allegation. Apart from the fact that the *Swamantavyamantavya* is not a book at all, but a statement of Swamiji's beliefs, the above quotation contains two allegations, both of which are untrue. The first is that the old *Satyarth Prakash* and the old *Sanskar Vidhi* and the *Swamantavyamantavya* are his (Swamiji's) own works and the second, that all his other works are not his own works but written according to his instructions. On what conceivable grounds he holds the *Swamantavyamantavya* to be Swamiji's own work and the new *Satyarth Prakash* as not "his own work," he has not attempted to show. This assertion not only shows his ignorance of the facts connected with the writing and the publication of the old *Satyarth Prakash* known to all students of Swamiji's works, but also that he is utterly ignorant of the contents of the new *Satyarth Prakash*. If he had been an honest seeker of truth and not a fanatic advocate of a particular dietatic practice, he would have made an honest effort to know all the facts of the case and examine the press copy of the new *Satyarth Prakash* to judge of its character, before condemning it as forged. He could have easily done so by coming to Ajmer.

He evidently does not even know that the "*Swamantavyamantavya*" is a part of the press copy of the new *Satyarth Prakash* which Swamiji himself

sent for printing to the Vedic Yantralaya at Allahabad in 1882 A. D. and 1883 A. D., and that the table of contents of the book clearly shows that the *Swamantavyamantavya* is a part of the book. If the *Swamantavyamantavya* which was published as a part of the new *Satyarth Prakash* for the first time in 1884 A. D. at Allahabad is Swamiji's own work, then how on earth can the rest of the *Satyarth Prakash*, i. e., the preceding fourteen chapters of it be said to be a forgery? Either the whole of the book is apocryphal, or the whole of it is the genuine work of Swamiji.

There is, however, *inherent evidence* in the *Swamantavyamantavya* itself to prove that it is a part of the new *Satyarth Prakash*; and a perusal of it leaves no room for any question in the matter. Swamiji says in the beginning of the "*Swamantavyamantavya.*"

अब मैं जिन २ पदार्थों को जैसा २ मानता हूँ उन उनका वर्णन संक्षेप से यहां करता हूँ, कि जिनका विशेष व्याख्यान इस ग्रंथ में अपने अपने प्रकरण में कर दिया है ।

Translation: "I *now* proceed briefly to state here what my beliefs are about certain things. Their fuller descriptions in detail are given in *this book itself under their respective subject heads* (प्रकरण)."

Then for the second time in the *Swamantavyamantavya* after recounting his beliefs and disbeliefs under fiftyone heads, Swamiji says:

ये संक्षेप से स्वसिद्धान्त दिखला दिये हैं इनकी विशेष व्याख्या

इसी "सत्यार्थप्रकाश" के प्रकरण २ में है तथा ऋग्वेदादिभाष्य-भूमिका आदि ग्रन्थों में भी लिखी है।

Trans:—I have briefly put down these my beliefs. These are fully stated (व्याख्या) under the relevant subject heads of *this very Satyarth Prakash.* They are also described in the *Rigvedadi Bhashya Bhumika* and other books.

A third piece of evidence that the *Swamantavya-mantavya* is a part of *Satyarth Prakash* is furnished by the fact that at the end of each of the fourteen chapters of the book, Swamiji says, such and such chapter, first, third or tenth as the case may be, ends here. But it is only at the end of the *Swamantavya-manatavya* that Swamiji says: "now the book *Satyarth Prakash comes to an end".*

इति श्रीमत्परमहंसपरिव्राजकाचार्याणां परमविदुषां श्रीविरजानन्द-सरस्वतीस्वामिनां शिष्येण श्रीमद्दयानन्दसरस्वतीस्वामिना विरचितः स्वमन्तव्यामन्तव्यसिद्धान्तसमन्वितः सुप्रमाणयुक्तः सुभाषाविभूषितः सत्यार्थप्रकाशोऽयं ग्रन्थः सम्पूर्त्तिमगमत् ॥

Trans: This *Satyarth Prakash* written by Dayanand Saraswati Swami, disciple of Sri Paramhans Parivrajakacharya, most learned Sri Virjanand Saraswati Swami, containing doctrines and statement of his beliefs and disbeliefs, well reasoned and written in good language comes to an end here.

These quotations fully prove that the *Swamantavyamantavya* is an organic part of the new *Satyarth Prakash*, and it has been printed as such in all its subsequent editions.

Pandit Amarsingh says (p. 32) that the *Satyarth Prakash* and the *Sanskar Vidhi* (first editions) and the

Swamantavyamantavya were composed by Swamiji himself before 1877 when he was not overbusy. This is also untrue. The *Swamantavyamantavya* was *not composed before 1877*, but in 1882-83 A. D. after he had finished the manuscript of the new *Satyarth Prakash*, as is quite clear from the "*Swamantavyamantavya*" itself, as shown above. And Pandit Amarsingh could have found this out himself if he had only taken the trouble to read it.

The mischievous character of Pandit Amarsingh's allegation that the first editions of the *Satyarth Prakash*, the *Sanskar Vidhi* and the *Swamantavya-mantavya* alone are Swamiji's own works and not his subsequent works will become clear when we realise the fact that according to him, the true interpretation of the *Vedas* as contained in Swamiji's celebrated commentary on the *Vedas*, the *Veda Bhashya*, by far the most important and the most famous of Swamji's works—the work which alone places Swamiji in the forefront of Sanskrit scholars of all time—is not his own work.

I will now examine his second allegation (p. 32) that the old *Satyarth Prakash* and the old *Sanskar Vidhi* were "composed by Swamiji himself, and that all his other works are not his own works, but written according to his instructions by mercenary pandits." This plainly means that the first editions of or the old *Satyarth Prakash* and the old *Sanskar Vidhi* alone should be considered as embodying Swamiji's views and that all his other works are untrustworthy and cannot be accepted as representing his views and teachings, for they are "forgeries."

This, if accepted, would cut at the very root of the Arya Samaj movement. The rejection of Swamiji's *Veda Bhashya* and his other works as untrustworthy would destroy all Swamiji's lifework and undermine his position as a world teacher and a great religious leader and reformer. Happily, a sweeping allegation like the above—the off-spring of a consuming desire to find some support for an utterly untenable proposition by invoking the great authority of the Founder of the Arya Samaj—is of such a nature that its futility, absurdity and falsity can be easily exposed by placing before the reader the true facts of the case.

P. Amarsingh's allegation given above is so cognate to the more serious charge of forgeries in Swamiji's works, which is the subject matter of the seventh chapter of his phamphlet that both of them must be discussed together, and their hollowness and untruth exposed at the same time; for, the alleged forgeries in Swamiji's works are in Pandit Amarsingh's opinion, the cause of their untrustworthiness.

CHAPTER II.

The old Satyarth Prakash and The old Sanskar Vidhi.

IN order fully to understand the matter and to appreciate its importance, it is necessary to have a knowledge not only of the circumstances but the manner in which the old *Satyarth Prakash* and the old *Sanskar Vidhi* were written and printed.

After Swami Dayanand Saraswati finished his studies with Swami Virjanand at Mathura in 1864 A.D., he did not settle down in any place but travelled up and down the country preaching the Vedic religion upto his death on 30 Octtober 1883. He bade farewell to his Guru in the beginning of S. 1921 (summer of 1864 A. D.) resolved on carrying out his life-mission entrusted to him by his Guru, which was to "spread the light of the true religion of the Vedas" and remove the "darkness of ignorance" from India. He went about the country going from one place to another, discussing and discoursing on religious topics. In the beginning he gave more time to the study of the Śastras and meditation and to the acquisition of knowledge of Hindu Society, its working and its practices than to the work of preaching. After sometime, however, he devoted himself wholly to spreading the religion of the Vedas. This was how his life passed.

For some years uptil 1874 A. D., he travelled alone; later, he kept a servant, and, still later, a cook

and one or more pandits to write to his dictation or according to his instructions. He spoke only Sanskrit and gave his lectures and carried on discussions in that language till 1874 A. D. For the first time in May 1874, he attempted to lecture in Hindi.

When he was in Calcutta, he gave a lecture as usual in Sanskrit on "God and Dharma" under the auspices of B. Keshab Chander Sen, the famous Brahmo Samaj leader, at the house of Gorachand on 23rd March, 1873. P. Maheshchandra Nyayaratna in interpreting in Bengali what Swamiji had said in Sanskrit, added something of his own. Some pupils of the Sanskrit College, Calcutta protested on this, saying that he was not interpreting correctly and was saying things which Swamiji had never said. Keshab Chandra Sen then advised Swamiji to give his lectures in Hindi, because while "Swamiji says one thing in Sanskrit in his lectures, the interpreters say quite another thing to the audience." Swamiji accepted the advice and began to pick up Hindi. But it was in Benares in May, 1874 A. D. as already stated, that he gave his first lecture in Hindi. But even in this lecture he spoke several sentences in Sanskrit. (Devendranath's *Life of Maharshi Dayanand Saraswati*, Vol. I., p. 270). He knew little Hindi then.

Upto this time, there was no thought of embodying his teachings in a book. He depended entirely on oral discourses and discussions to propagate the religion of the Vedas. As his first public lecture in Hindi was in Benares, so it was also in Benares that the idea of writing the *Satyarth Prakash* originated.

Babu Devendranath Mukhopadhyaya in his *Life of Maharshi Dayanand Saraswati* [1] says:

"After listening to the teachings of Swamiji, Raja Jaikishendas (who was Deputy Collector at Benares) began to think that the public would be greatly benefited if these teachings were reduced to writing and published; for, at present only those got the benefit who had the opportunity of hearing them from Swamiji's mouth and even all those who had assembled to hear him did not hear all that Swamiji said, and Swamiji could not go to every place (in India), and thus the people of those places were deprived of that benefit. These teachings, if put in book form, would become permanent. Raja Jaikishendas placed all these considerations before Swamiji and at the same time took upon himself the burden of getting the book written and printed. Swamiji accepted the proposal of the Raja Sahib. Raja Jaikishendas appointed one Pandit Chandrashekhar to write the book (पुस्तक लिखने के लिये), and the composition of the *Satyarth Prakash* began on 12th June, 1874. Swamiji used to speak and Chandrashekhar used to take down what Swamiji said. Eventually the first edition of the *Satyarth Prakash* with Raja Jaikishendas's assistance was printed and published in 1875 A. D. at Munshi Harvanshlal's Star Press, Benares."

It is not stated whether Swamiji spoke in Sanskrit and Pandit Chandrashekhar rendered it in Hindi or whether Swamiji spoke in Hindi. We do know, however, that Swamiji hardly knew enough Hindi at that time to write a book in that language; for, as stated above, it was in May 1874 A. D. that Swamiji made his first attempt to speak in Hindi to

1 *Life of Maharshi Dayanand Saraswati*, translated by Pandit Ghasiram, M. A., LL. B., Part I., p. 272, Ajmer. 1933 A. D.

the public, and the *Satyarth Prakash* began to be composed in June 1874.

A later incident related by Swami Shraddhanand shows that Swamiji at that time only gave the gist of what he wanted to be written (*āshaya*, a brief idea of the subject) and Chandrashekhar or other pandits then wrote out the subject in their own way. Swami Shraddhanand says [1]:

> One day in S. 1934 (A. D. 1877) while Swamiji in a public meeting was condemning Shraddha to dead ancestors, a Brahmin got up with a copy of the old *Satyarth Prakash* in his hand and said: "Swamiji says one thing while lecturing, but writes the opposite of it in his book". Swamiji took the book from the Brahmin and after reading the passage in the book pointed out by the Brahmin, admitted that the objector was right, and said that the *writers of the Satyarth Prakash* had written against his *Ashaya* (essence of his teaching) and had written what was the reverse of *what he had told them*. He at once drafted and sent for publication, a notice saying how the writer of the *Satyarth Prakash* had misstated his (Swamiji's) views."

This notice was printed on the cover of the first number of the *Yajurveda Bhashya*, early in S. 1935 (1878 A. D.)

This proves that the *Satyarth Prakash* published in 1875 A. D. was not dictated word by word by Swamiji, but that it was written by the pandits after listening to Swamiji's discourses, often enlarging and illustrating them, often misunderstanding them and some times inserting in the book their own beliefs and

1 *Adim Satyarth Prakash*, p. 8.

views. The composition of the *Satyarth Prakash* began on 12th June 1874,[1] and we find that Swamiji left Benares and reached Allahabad on 1st July 1874. This itself proves that in two weeks' time, Swamiji told the pandits what he had to say, and the Pandits at the time or later wrote out the book. It also proves that after finishing his discourses to the Pandits who wrote them out in book form, Swamiji did not stay in Benares to see the book through the press. The pandits corrected the proofs, made what corrections or alterations they thought proper and published the book.

Such were the circumstances in which the old *Satyarth Prakash* was composed, and such was the procedure followed in geting it printed. It thus becomes clear that though the old *Satyarth Prakash* generally embodies the views and teachings of Swami Dayanand Saraswati, every word of it is not his work. The orthodox pandits who took down what Swamiji said, had ample opportunity to insert in it passages embodying their own beliefs and views here and there; for Swamiji never saw the manuscript copy when it was ready, nor did he see the book through the press. That Swamiji did not even care to see the book when it was printed, is clear from a letter of 23rd January 1875 written by Swamiji to L. Harvanshlal, Manager, Star Press, Benares; *vide*, Lekh Ram's *Life* p. 234) which gives an account of Swamiji's tour in Gujrat and says:

"आगे सत्यार्थप्रकाश कितने अध्याय तक छपा जितना छपा हो उतना राजा जयकृष्णदास के पास भेजदो । जल्दी छापो यहां

1 Devendranath's *Life*, Vol. I., p. 272. According to P. Lekhram's *Life of Swami Dayanand Sarswati* (p. 11) it was written from July to September 1874 A. D.

बहुत से लोग लेने को कहते हैं । इसके बिना बहुत हरकत है । और शिक्षा की पुस्तक छपी कि नहीं । आगे शुभ हो । संवत् १९३१ मिती माघ वदि २ शनिवार । आगे मुरादाबाद में कुरान के खण्डन का अध्याय शोधने के वास्ते गया रहा सो शोध के आपके पास आया कि नहीं जो न आया हो तो राजा जयकृष्णदास को खत लिखो जल्दी छापने के वास्ते भेज देवें और बाइबिल का अध्याय सब शोध करके छाप दो । दो महीने में छापने के वास्ते जो आपने लिखा है सो दो महीने में सब पुस्तक छाप दो शुद्ध करके अशुद्ध न होने पावे ।

Translation: "Please let me know up to what *adhyaya* (section) has *Satyarth Prakash* been printed. Please print it speedily. Here, many people want to buy copies. Its absence is doing harm......Further, the section dealing with the Quran was sent to Moradabad for correction. Has the corrected copy reached you ? Please write a letter to Raja Jaikishendas if it has not been received by you, and ask him to send it to you early. Also please print the section (adhyaya) on Bible *after correcting it*. You have written that you will print within two months, so print all the books within two months fully corrected and no mistakes should remain (अशुद्ध न होने पावे)."

This letter shows that Swamiji did not see or correct the proofs, nor did he pass for printing the various chapters of the book including those that were revised and corrected by people to whom they had been sent for the purpose. This fact is further confirmed by Raja Jaikishendas himself who told Babu Devendranath Mukhopadhyaya, the author of the *Life of Maharshi Dayanand Saraswati* (*vide*, *Life* etc., Vol. I, p. 273) that "Swamiji was not wholly

responsible for what is stated in the *Satayarth Prakash* to be his beliefs and afterwards altered; for, Swamiji had no time to see the proofs of the *Satyarth Prakash*. Moreover, in the beginning he looked upon all people as good and trusted them."

So far about the old *Satyarth Prakash* printed and published in Benares. The old *Sanskar Vidhi* was first published in Bombay in 1877 A.D. (V.S. 1933). As the notice printed on the cover of the *Rigveda Bhashya* in 1878 A.D. says, "the writing of this book began on Saturday, Kartik Bad 30, S. 1932 (27th November, 1875).[1] The title page after giving the name *Sanskar Vidhi* says that it was composed (निर्मित) by Swami Dayanand Saraswati and published with the assistance of Keshavlal Nirbhairam and corrected (संशोधित) by Sri P. Lakshman Shastri, "and printed and published at the Asiatic Press *after correction* in V.S. 1933, Salivahan era 1798 and Christian era 1877". The contents of the title page make the matter clear. Just as the *Satyarth Prakash* was printed and published at his cost by Raja Jaikishendas, so the *Sanskar Vidhi* was printed and published by Keshavlal Nirbhairam at his cost. The title page of the old *Sanskar Vidhi* gives the additional information that *the book was revised and corrected* by Lakshman Shastri. In other words, the final shape in which the *Sanskar Vidhi* appeared was given by P. Lakshman Shastri.

If we now consider with what object the book *Sanskar Vidhi* was written and what it contains,

1 Swamiji gives the date according to the Bombay calendar.

we will understand what part Swami Dayanand Saraswati had in its compilation. We must not forget that the old *Sanskar Vidhi* is a compilation and not an original work like the *Satyarth Prakash*. It contains mantras of the Vedas and quotations from the *Brahmanas*, *Grihasutras* and *Manusmriti* etc., with their Hindi translations. Nothing more. The table of contents contains *manglacharan*, *Upodghat* or Preface, and *prarthana* or prayers and then the sixteen Sanskars from the *Garbhadhan* or Conception, to the *Anteshti* or Death Sanskar. The preface is in Sanskrit but its meaning is given in brief in Hindi, which says :

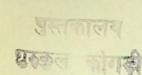
अर्थ—इस संस्कारविधि नामक ग्रंथ का आरंभ किया जाता है, संस्कार करनेवाले मनुष्यों के हितार्थ के लिये। इस ग्रंथ में चार वेद, तथा चारों वेदों के चार गृह्यसूत्र, कचित् मनुस्मृति, तथा ब्राह्मण पुस्तकादि के संक्षेप से वचनों का संग्रह किया जायगा, परन्तु जो एक विषयक वचन होंगे, वे बहुधा सब न लिखे जायंगे, किन्तु, जिस २ पुस्तक में जो २ विशेष विषय होगा सो २ मात्र लिखा जायगा, औरउस सब वचनों का प्राकृत भाषा में संक्षेप से अर्थ किया जायगा।

Translation : "The book *Sanskar Vidhi* is now being commenced for the benefit of those people who perform Sanskars. In this book, a collection (संग्रह) will be made of the (वचनों) quotations from the four Vedas, the four *Grihasutras* of the four Vedas, here and there of *Manusmriti* and *Brahmanas* and other books in brief........and brief interpretations of them in the prakrita language (Hindi)."

The Preface ends with a few mantras from the four Vedas—*Rig*, *Yajur*, *Sam*, *Atharva*—which are to be recited at the beginning and at the end of all the

sixteen Sanskars. Then follow the *vidhi* or mode of doing the Sanskars, one after one.

It will thus be easily seen that when the book was compiled, Swamiji only gave instructions or cited Veda mantras and quotations from the *Grihasutras*. Swamiji himself did not write the book. What Swamiji said was written out and its अर्थ or brief translation or interpretation in Hindi was given by the pandits, and the whole thing was corrected and put in final shape by P. Lakshman Shastri andthen printed. In these circumstances no one will hold that every word of the compilation is Swamiji's or even that every mantra or *sutra* or *solka* that appears in the old *Sanskar Vidhi* was put in there by Swamiji. Where *mantras* and *sutras* are taken from various books, additions can easily be made during printing. Moreover, the book being a compilation of extracts from various other books describing how the various Sanskars are performed, and compiled mainly for the convenience of the performers of the Sanskars, the quotations from those books cannot be taken to be *the teachings* of Swamiji.

Swamiji has repeatedly stated his position with regard to the teachings of the *Brahmanas* and the *Upnishads*. He has quoted them in his books, but he has emphatically declared that except the Vedas he accepts as authority only those teachings of the *Rishis*, Brahma, Manu and others, as are in strict accord with the teachings of the Vedas. In the public notice given by him and printed

on the back of the title page of the *Rig Veda Bhashya*, first fasciculus, Bhadra V. S. 1935 (September, 1878), he says:

"सबको विदित हो कि जो २ बातें वेदों की और उनके अनुकूल हैं उनको मैं मानता हूँ, विरुद्ध बातों को नहीं। इससे जो जो मेरे बनाये सत्यार्थप्रकाश वा संस्कारविधि आदि ग्रन्थों में गृह्यसूत्र वा मनुस्मृति आदि पुस्तकों के वचन बहुत से लिखे हैं, वे उन २ ग्रंथों के मतों को जनाने के लिये लिखे हैं उनमें से वेदार्थ के अनुकूल का साक्षिवत् प्रमाण और विरुद्ध का अप्रमाण मानता हूँ, जो २ बात वेदार्थ से निकलती हैं उन सब को प्रमाण करता हूँ क्योंकि वेद ईश्वरवाक्य होने से सर्वथा मुझको मान्य हैं। और जो २ ब्रह्माजी से लेकर जैमिनिमुनिपर्यंत महात्माओं के बनाये वेदार्थानुकूल ग्रन्थ हैं उनको भी मैं साक्षी के समान मानता हूँ।

Trans: "Let it be known to all that I believe in all what the *Vedas* say and also what is in accord with them, and not those against them. There are many quotations in my books *Satyarth Prakash*, *Sanskar Vidhi* and others, from the *Grihasutras*, *Manusmriti* and other books. *These quotations have been given only to make known* the tenets (मत) of those books. *Out of those, I regard as authorities only those which are in accord with the teachings of the Vedas, and reject those that are against.* I also regard as authoritative what is the product of the teachings of the Vedas, (जो २ बात वेदार्थ से निकलती हैं); for, the Vedas are Revelation and as such I must believe them. And whatever works of the Mahatmas from Brahmaji to Jaimini Muni are in accord with the Vedas, I accept as evidence."

We thus see that Swamiji has himself said that he does not *believe as true all that the quotations from the Grihasutras, Manusmriti and other books given in the Sanskar Vidhi say* and

that these quotations are given for the sole purpose of showing what those books teach.

We find that the two passages in the old *Sanskar Vidhi*, on which P. Amarsingh relies for his contention that Swamiji favoured meat-eating (*vide*, his *Views on Meat Diet*, pp. 37 and 39) are the two quotations from the *Shatpath Brahmana* and *Asvalayan Grihasutra* given on p. 11 and p. 42 of the old *Sanskar Vidhi*. When, as the public notice quoted above clearly says that the quotations from the *Shatpath Brahmana* and the *Asvalayan Grihasutras* were given in the *Sanskar Vidhi* solely to make known what the opinions of those books were, it is not quite fair on P. Amarsingh's part to declare that the two quotations represent Swamiji's views, particularly as P. Amarsingh was well aware of the existence of the notice given by Swamiji and has even had the hardihood to print it on p. 75 of his pamphlet as Appendix XI.

CHAPTER III.

Interpolations in the old Satyarth Prakash.

HAVING shown that the old *Satyarth Prakash* and the old *Sanskar Vidhi* as written and compiled and as finally printed and published provided ample scope for interpolations and insertions of views that were not those of Swamiji, I proceed to show that such interpolations have actually been made in these two books, and that doctrines and tenets have been inserted in them which are directly opposed to the beliefs and doctrines held by Swamiji and which doctrines were taught by him for a long time before as also at the time the books were published and which he held to the end of his life. There is overwhelming evidence furnished by his letters, public lectures, discussions and his writings to support this fact.

Among the tenets and views interpolated in the old *Satyarth Prakash* and the old *Sanskar Vidhi* as Swamij's views, are:

(1) That he held the *Brahmanas* as Shruti, Revelation.
(Old *Satyarth Prakash*, p. 303, lines 11 & 17.)

(2) That Swamiji favoured meat-eating.
(Old *Satyarth Prakash*, p 301.)
(Old *Sanskar Vidhi*, p. 11.)

(3) That he was in favour of doing *shradhas* to the dead.
(Old *Satyarth Prakash*, pp. 45 & 149.)
(Old *Sanskar Vidhi*, pp. 11 & 42.)

Now with regard to the first point. Swamiji,

ever since he finished his education, proclaimed publicly that the Vedas alone are Revelation. His belief in them was unquestionable and implicit. In his *Swamantavyamantavya* he says (articles 1 & 2) :

"I hold the *four Vedas* to be fully authoritative by their own virtue and I hold as Dharma what the Vedas, which are divine commandments, teach." In his public notice printed on the cover of *Rigveda Bhashya*, Fasciculus I, in 1878 A. D. he says: "I believe in all that the Vedas say and do not believe in anything which is against them."

It is well-known and beyond any doubt, that Swamiji always held the *Sanhita* to be Shruti or Vedas, Revelation, and that the books known as *Brahmanas* or *Upnishads* are not Vedas, but commentaries on the Vedas by Rishis and learned people or their philosophical speculations. No one has ever yet questioned this. This in fact is the solid and unshakable foundation on which the teachings of Swamiji rest. But the old *Satyarh Prakash* contains interpolations which say that *Brahmanas* and *Upnishads* are also Shruti or Vedas. At p. 303, after quoting a portion of a *Brahmana*, the book (line 11) says: "This is the *Brahmana Shruti*". Again in line 17, after quoting another sentence from a *Brahmana*, the book says: "This is *Brahmana Shruti.*" To call the *Brahmanas* as *Shruti* is the work of an idol-worshipping pandit and not that of Swamiji. This also proves that Swami Dayanand Saraswati did not know even after the book had been published that doctrines utterly opposed to his views and beliefs had been interpolated into it by the pandits. At p. 86 of the *Rigvedadi Bhashya Bhumika*, Swamiji says :

अन्यच्च। ब्राह्मणानि तु वेदव्याख्यानान्येव सन्ति, नैव वेदाख्यानीति।

Trans: " The Brahmanas are commentaries on the Vedas; their name is not Vedas."

In support of his opinion, Swamiji cites *Shatpath Brahmana*, Kand I, Adhyaya 7,

इषे त्वोर्जे त्वेति श० कां० १ अ० ७ ॥ इत्यादीनि मंत्रप्रतीकानि धृत्वा ब्राह्मणेषु वेदानां व्याख्यानकरणात् ।

and says that *Shatpath* quotes *Yajurveda* and commentates on it.

At p. 16 of the *Rigvedadi Bhashya Bhumika*, Swamiji quotes *Shatpath Brahmana*, Kand 11, Adhyaya 5, Brahmana 2, Kandika 3.

तेभ्यस्तप्तेभ्यस्त्रयो वेदा अजायन्ताग्नेर्ऋग्वेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः ॥

Trans: "Three Vedas came to light from the three *tapaswees*, from *Agni*, *Rig*; from *Vayu*, *Yajurveda*; and from *Surya* (*Aditya*) *Samveda*.

At p. 20 of the *Bhumika*, Swamiji explains why the *Rig*, *Yajur*, *Sam*, and *Atharva* are called by both names, Vedas as well as Shruti."

कथं वेदः श्रुतिश्च द्वे नाम्नी ऋक्संहितादीनां जाते इति? अर्थवशात् । (विद) ज्ञाने, (विद) सत्तायाम्, (विद्लृ) लाभे, (विद) विचारणे, एतेभ्यो हलश्चेति सूत्रेण करणाधिकरणकारकयोर्घञ्प्रत्यये कृते वेदशब्दः साध्यते । तथा (श्रु) श्रवणे, इत्यस्माद्धातोः करणकारके क्तिन्प्रत्यये कृते श्रुतिशब्दो व्युत्पद्यते । विदन्ति जानन्ति, विद्यन्ते भवन्ति, विन्दन्ति विन्दन्ते लभन्ते, विन्दते विचारयन्ति सर्वे मनुष्याः सर्वाः सत्यविद्या यैर्येषु वा, तथा विद्वांसश्च भवन्ति ते वेदाः । तथाऽऽदिसृष्टिमारभ्याद्यपर्यन्तं ब्रह्मादिभिः सर्वाः सत्यविद्याः श्रूयन्तेऽनया सा श्रुतिः ॥

Trans: " How is it that '*Rig*' and other Sanhitas are known by the two names of Veda and Shruti? This

is because of their meaning. The word 'Veda' is derivable from several roots 'Vid', 'Vidlri', etc. all meaning either knowledge, becoming, gain or cogitation, conjoined with the sufix *ghayn* (घञ्). Similarly from the root 'Shru' meaning *hearing* is derived the word 'Shruti' by the addition of the sufix *Ktin* (क्तिन्). Thus they are known as Vedas because all kinds of true knowledge are known or become manifest, or are acquired or are cogitated upon by all men through them, or because through them they become learned. Also they are 'Shruti'; for, from the beginning of Creation right upto today Brahma and others have been hearing all kinds of true knowledge through them."

Manusmriti, Adhyaya 2, Sl. 10 also says :

श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।

Trans : "We must know *Shruti* as *Veda* and Dharm Shastras as *Smriti*."

Even the old *Satyarth Prakash* itself (p. 45 lines 10 & 11) holds *Vedas* and the *Brahmanas* as separate books, quite distinct from each other. P. Amarsingh himself quotes this passage at p. 33, line 18 of his pamphlet. It says that "the Vedas and the *Brahmanas* and *Sutra* books (*Grihasutras* etc.) prescribe four kinds of things for *hom* etc." Thus the fact that while in the beginning of the passage (p. 45) in the old *Satyarth Prakash*, the *Vedas* and the *Brahmanas* are held separate books, later in the same passage the *Brahmanas* and the *Upnishads* are called *Shruti* (Veda). This shows that the pandits interpolated words and sentences of their own in what Swamiji

dictated or explained at the time when the old *Satyarth Prakash* was written.

I append a few more examples of the *Upnishads* and the *Brahmanas* being called *Shruti* in the old *Satyarth Prakash.* The fifth chapter of the old *Satyarth Prakash* on *Vanprasth* and *Sannyas,* begins thus (p 154):

ब्रह्मचर्याश्रमं समाप्य गृही भवेत् गृही भूत्वा वनी भवेत् वनी भूत्वा प्रव्रजेत् ॥ यह बृहदारण्यक उपनिषद् की श्रुति है ।

(Translation of last sentence): "This is *Brihdaranyak Shruti.*" [1]

Would Swami Dayanand call it a *Shruti*? The eighth chapter begins with a quotation from *Taitareya Brahmana,* and after saying that it is *Shruti* of *Taitareya Shakha,* a *vakya* from the *Chhandogya Upnishad* is given, which says: "This is *Shruti* of *Taitareya Brahman.* Later, in the same chapter, after quoting a Sanskrit sentence, the book says: "This is *Kathaballi Shruti.*"

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1 The New *Satyarth Prakash* says that it is a part of the *Shatpath,* not *Brihdaranyaka.*

CHAPTER IV.

Maharshi Dayanand Saraswati and Meat Diet.

SWAMI Dayanand Saraswati always condemned meat-eating. But interpolated passages in the old *Satyarth Prakash* represented him as permitting this practice. The following facts show that Swamiji was a life-long opponent of meat-eating.

(*a*) In his Autobiography, fragmentary as it is, Swamiji relates an incident which occurred at Tehri in A. D. 1855 (S. 1911) which shows how repugnant meat-eating was to him even when he was young. The incident is this. One of the Raj Pandits invited Swamiji to dinner. Swamiji (Durga Prasad's *Triumph of Truth*, pp. 8-9 A. D. 1908) says :

At the appointed hour, he sent a man to conduct me safely to his place, and both the Brahmachari and myself followed the messenger. But what was our dismay upon entering the house to first see a Brahmin preparing and cutting meat, and then proceeding further into the interior apartments, to find a large company of pandits seated with a pyramid of flesh, rump-steaks, and dressed up heads of animals before them ! The master of the house cordially invited me in, but with a few brief words begging them to proceed with their good work and not to disturb themselves on my account, I left the house and returned to my own quarters. A few minutes later, the meat-eating pandit was at my side, praying me to return and trying to excuse himself

by saying that it was on my account that the sumptuous viands had been prepared. I then firmly declared to him that it was all useless. They were *carnivorous, flesh-eating men, and myself a strict vegetarian, who felt sickened at the very sight of meat.* If he would insist upon providing me with food, he might do so by sending me a few provisions of grain and vegetables which my Brahmachari would prepare for me."

(*b*) In Kanauj in May, 1869 A.D. Bakshi Ram Prasad Ganesh Prasad Khatri questioned Swamiji about the Kayasthas. Swamiji said that they were originally Vaishyas, but as they began to eat meat, they became Sudras (Lekhram's *Life*, p. 110).

(*c*) Amrit Lal, Tatheri Bazar, Bankipore, stated that Swamiji in his lectures in September, 1872 condemned meat-eating and Shradhas to the dead. (Lekhram's *Life*, p 184).

(*d*) Swamiji reached Cawnpore on 20th October, 1873 A. D. Master Nanoolal who had arranged Swamiji's lectures at Cawnpore, gave up meat-eating and drinking liquor after listening to Swamiji's lectures (Devendranath's *Life*, p. 249).

(*e*) Swamiji reached Benares in May, 1874 (Jeshta, 1931). Here a Muslim young man asked Swamiji whether meat-eating was good or bad. Swamiji said that it was harmful and it was wrong to eat meat (Devendranath's *Life*, Vol I, p. 275).

(*f*) Early in January 1875 A. D. Swamiji delivered a lecture in the Rajkumar College, Rajkot, condemning meat-eating. (*Vide*, Lekhram's *Life*

of *Swami Dayanand Saraswati*, p. 233; and Devendranath's *Life*, Vol. I, p. 317.)

(*g*) P. Jivanram Shastri of Rajkot said that in January, 1875 during Swamiji's 25 days stay in Rajkot, he gave lectures condemning meat-eating, idol-worship, protection of cows etc. (Lekhram's *Life*, p. 233.)

(*h*) Swamiji reached Multan on 12th March, 1878 A.D. In his lectures there, he strongly condemned meat-eating and declared that in meat, *there is nothing which can give strength or vigour*." (Devendranath's *Life*, Vol. II, p 472.)

(*i*) One day P. Krishnanarain asked Swamiji a question about meat-eating. Swamiji said that meat-eating was against the teaching of the Vedas. When the Pandit said that it does not do any harm, Swamiji said that even if meat-eating is not harmful to the body, it is certainly harmful to spiritual welfare and added that a meat-eater can never learn Yoga and can never realise God." (Devendranath's *Life*, Vol, I, p. 472).

(*j*) Even the old *Satyarth Prakash*, p. 399, condemns killing animals. In reply to a question Swamji said: "You must have heard from the mouth of ignorant people that one goes to heaven by killing animals for Yagya. The Vedas nowhere say so."

(*k*) Again in the old *Satyarth Prakash*, Swamiji says at p. 165: "He alone deserves salvation who has perfect control over his senses, gives up jealousy, envy, hatred, animosity and *hinsa*(killing)."

(*l*) In 1875 A.D. Swamiji delivered fifteen public lectures at Poona. A Mahratta pandit who heard them, embodied them in a Marathi book. A Hindi translation of it, named *Updesh Manjari*, was published in 1911 A.D. at Cawnpore. In one of these lectures, Swamiji condemned meat-eating and killing animals for Yagyas. At p. 114, the *Updesh Manjari* says: "Meat-eating is a wrong; it is an evil."

(*m*) In the new *Satyarth Prakash* printed and published at Allahabad in 1884 (p. 283) Swamiji says:

"It is childish to say that eating meat, drinking liquor adultery etc., are not sinful, for it is not possible to secure meat without giving pain to living beings and it is against dharma to give pain or inflict suffering on any one who has comitted no fault."

Pandit Amarsingh says (p. 45):

"In June-July 1883, Swamiji wrote a preface for the second edition of *Sanskar Vidhi*............ In the whole preface there is not the slightest hint of change in his opinion about meat diet. Had there been any such change, it would have been evident from the preface. The inference is that Swamiji stuck to his original opinion till four months before his death. There is no documentary proof that there came such a change in his opinion within those four month............He died of poison at Ajmer on 30th October 1883 without writing a word to exclude reference to meat diet from his works."

This only betrays P. Amarsingh's deplorable ignorance of Swamiji's works and their contents. Has he not heard of Swamiji's *Gaukarunanidhi*,

which was first published in 1880 A.D., more than three years before his death? This book conclusively proves that Swamiji unreservedly condemned killing of animals and eating of meat. The Preface to the book says:—"How is it possible for good people (सत्पुरुष) not to look upon killing any living being without any fault of its own, and *eating it* as an evil deed (निन्दनीय)". Swamiji then says :

"Are there in the world greater betrayers of trust (विश्वासघाती) more unuseful, oppressive and sinful persons than those who *cut the throats of useful animals like cows, goats, camels, buffaloes, sheep and fill their own stomachs?*" Hence God ordains in the first mantra of the first Adhyaya of *Yajurveda* :

'Oh man! do not kill animals. Protect those animals who give happiness or are useful to people, for thereby you will also be protected.'

The *Aryas from Brahma uptil now have looked upon killing animals* as a sin and an irreligious act (पाप और अधर्म). They do this even now."

Swamji adds :

सात सौ वर्ष के पीछे इस देश में गवादि पशुओं को मारने वाले मांसाहारी विदेशी मनुष्य बहुत आ बसे हैं। वे उन सर्वोपकारी पशुओं के हाड मांस तक भी नहीं छोड़ते। तो (नष्टे मूले नैव पत्रं न पुष्पम्) जब कारण का नाश करदे तो कार्य नष्ट क्यों न हो जावे? हे मांसाहारियो! तुम लोग जब कुछ काल के पश्चात् पशु न मिलेंगे तब, मनुष्यों का मांस भी छोड़ोगे वा नहीं? हे परमेश्वर! तू क्यों इन पशुओं पर जोकि विना अपराध मारे जाते हैं, दया नहीं करता? क्या उन पर तेरी प्रीति नहीं है? क्या उनके लिए तेरी न्यायसभा बन्द होगई है? क्यों उनको पीड़ा छुड़ाने पर ध्यान नहीं देता और उनकी पुकार नहीं सुनता? क्यों इन मांसाहारियों के आत्माओं में दया प्रकाश कर निष्ठुरता, कठोरता, स्वार्थपन और मूर्खता आदि दोषों को दूर नहीं करता? जिससे ये इन बुरे कामों से बचें।

"Seven hundred years ago meat-eating foreigners who kill cows and other animals have come and settled in India in large numbers; they do not leave the flesh and the bones of these most useful animals. *Oh, meat-eaters, when after sometime, animals become scarce,.........Oh God, why dust Thou not show mercy to these animals who are being killed for no fault of theirs? Dust Thou not love them? Is Thy court of justice closed for them? Why dust Thou not pay attention to relieving them from pain? Why dust Thou not hear their cries? Why dust Thou not inspire the souls of the meat-eaters with mercy*, and take away from them the evils of inhumanity, hard-heartedness, selfishness and ignorance so that they may not commit such evil deeds."[1]

Swamiji ends the book *Gaukarunanidhi* with the prayer, "Save the lives of these poor (अनाथ) animals. Oh Almighty God, if nobody saves these animals, then Thou shouldst soon become ready to protect them and make us ready to protect them."

Swamiji implicitly believed in the Vedas and held their teachings as authoritative. He never held any views which were against the teachings of the Vedas. And as the Vedas condemn meat-eating, he also held meat-eating as sinful. Any passage in the old *Satyarth Prakash* favouring or permitting meat diet must therefore be held as an interpolation. Now, what do the Vedas say about meat-eating?

(1) *Rigveda*: Mandal I, Anuvak 22, Sukta 162, Mantra 12 says:

ये वाजिनं परिपश्यन्ति पक्वं य ईमाहुः सुरभिर्निर्हरेति ।
ये चार्वतो मांसभिक्षामुपासत उतो तेषामभिगूर्तिर्न इन्वतु ॥

1 Appendix I contains Hindi quotations from *Gaukarunanidhi*.

Trans : "Those who know how to purify grain and water, and cook in a proper manner and *exclude meat from their food*, become energetic." (Swamiji's *Bhashya*, Vol. II, p. 550).

(2) *Rigveda*: Mandal 1, Anuvak 22, Sukta 162, Mantra 13 says :

यन्नीक्षणं मांस्पचन्या उखाया या पात्राणि यूष्ण आसेचनानि ।
ऊष्मण्यापिधाना चरूणामङ्काः सूनाः परि भूषन्त्यश्वम् ॥

Trans : "Those who are free from the evil of cooking meat, and know how to ignite the fire properly etc., are adepts in cookery." (Swamiji's *Bhashya*, Vol. II, p. 551).

(3) *Rigveda* : Ashtak 8, Adhyaya 4, Varga 8, Mantra 16, says :

यः पौरुषेयेण क्रविषा समङ्क्ते यो अश्व्येन पशुना यातुधानः ।
यो अघ्न्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च ॥

Trans : "Those persons who eat meat, and those Rakshasas who subsist on the flesh of horses, etc., deserve death at the hands of the ruler." (P. Kirparam's translation)

(4) *Yajurveda* : Adhyaya 4, Mantra I, says :

......ओषधे त्रायस्व स्वधिते मैनꣳ हिꣳसीः ॥

Trans : Oh man, (be strong and determine to destroy desease, and) do not kill any living *being*." (प्राणीमात्र को कभी मत मार) (Swamiji's *Bhashya*, Vol. I, p. 283).

(5) *Yajurveda*: Adhyaya 1, Mantra 1. Swamiji interprets the term (अघ्न्याः) *Aghnyah* as "which

should not be killed such as cows and animals etc." (Swamiji's *Bhashya* Vol. I, pp. 5 & 7),

(6) *Yajurveda* : Adhyaya 13, Mantra 50 :

इममूर्णायुं वरुणस्य नाभिं त्वचं पशूनां द्विपदां चतुष्पदाम् ।
त्वष्टुः प्रजानां प्रथमं जनित्रमग्ने मा हिꣳसीः परमे व्योमन् ।
उष्ट्रमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद ।
उष्ट्रं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥

Swamiji clearly translates as follows: "Oh Ruler, you have received education, do not kill two-footed beings like men; nor birds, nor four-footed beings like cows and other animals, nor sheep etc." Swamiji, in giving the object of this Mantra, says: "Oh Ruler, you should punish those wicked people who kill sheep, camels and other animals which are all useful to men." (Swamiji's *Bhashya*, Vol. II, pp. 1363-64).

(7) *Yajurveda*: Adhyaya 16, Mantra 16 says :

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः ।
मा नो वीरान् रुद्र भामिनो वधीर्हविष्मन्तः सदमित् त्वा हवामहे ॥

Swamiji translates thus: "Oh generalssimo, do not kill our cows, sheep, goats etc., nor our horses, elephants, camels and others." Swamiji explains the object of this Mantra as follows: "Ruling people should never kill cows, horses and other animals which are useful, but should add to the number of cows and other animals who provide milk and other useful things and do good to people." (Swamiji's *Bhashya*, Vol. II, pp. 1615-16.)

(8) *Yajurveda*: Adhyaya 13, Mantra 47 says :

इमं मा हिꣳसीर्द्विपादं पशुꣳ सहस्राक्षो मेधाय चीयमानः ।
मयुं पशुं मेधमग्ने जुषस्व तेन चिन्वानस्तन्वो निषीद ।
मयुं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥

Trans: "Let no one kill animals that are useful to all but protect them and make use of them to make all happy. But the wild animals who cause injury to the animals and to the cultivation of the villages and their inhabitants may be killed and driven away by the rulers. (Swamiji's *Bhashya*, Vol. II, p. 1358).

(9) *Yajurveda*: Adhyaya 13, Mantras 49 says:

इमꣳ साहस्रꣳ शतधारमुत्सं व्यच्यमानꣳ सरिरस्य मध्ये ।
घृतं दुहानामदितिं जनायाग्ने मा हिꣳसीः परमे व्योमन् ।
गवयमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद ।
गवयं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥

Trans : "Administrative officers, it behoves you never to kill the bullocks and other animals which are useful in agriculture, cows and other animals from whom we get milk, ghee, etc., for the benefit of the people; but punish those who kill these animals etc." (Swamiji's *Bhashya*, Vol. II, p. 1360-63).

(10) *Yajurveda* : Adhyaya 13, Mantra 51 says :

अजो ह्यग्नेरजनिष्ट शोकात्सो अपश्यज्जनितारमग्रे ।
तेन देवा देवतामग्रमायँस्तेन रोहमायन्नुप मेध्यासः ।
शरभमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद ।
शरभं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥

Trans : " Men should not kill goats and good birds like the peacock but protect them and punish those who kill them. For the protection of people, those wild beasts who destroy cultivation may be killed". (Swamiji's *Bhashya*, Vol. II, p. 1365-67).

(11) *Samveda* : First Adhyaya, Khand 8, Mantra 8 says :

सनादग्ने मृणसि यातुधानान्न त्वा रक्षांसि पृतनासु जिग्युः ।
अनु दह सह मूरान् कयादो मा ते हेत्या मुक्षत दैव्यायाः ॥

Trans: "Oh God, you have always destroyed the wicked Rakshasas, and they cannot gain victory in battle; destroy (burn) those meat-eating Rakshasas, let them not escape from divine wrath." (P. Kirparam's translation.)

(12) *Atharvaveda* : Kanda 8, Anuvak 3, Mantra 23 says :

य आमं मांसमदन्ति पौरुषेयं च ये क्रविः ।
गर्भान्खादन्ति केशवास्तानितो नाशयामसि ॥

" Oh God, let us be destroyers of those who eat raw meat or *meat cooked by men*" etc.

We thus find that Swami Dayanand Saraswati throughout his life, was not only a vegetarian but condemned meat diet as sinful.

He who, in his youth, was thoroughly disgusted at the sight of meat being cleaned and cooked ; who knew that meat-eating was condemned by the Vedas, which he implicitly believed as true for all time and which were the foundation of all his teachings and the unshakable basis of his conduct in life,

and which denounced as wicked, depraved and criminal all those who "cut the throats of useful animals like cows, goats, sheep, camels and buffaloes and fill their own stomachs"; he who with a lacerated heart, cried unto God: "Oh God, why dust Thou not show mercy to these animals who are being killed for no fault of their own? Dust Thou not love them ? *Why dust Thou not hear their cries ? Is thy court of justice closed against them* ?"; that, he, Dayanand Saraswati, should be represented as an advocate of meat-eating is not only a piece of pure blasphemy, but is brazen, unblushing effrontery.

One may sincerely hold the belief that meat diet is conducive to physical vigour; but if one has even the shadow of a regard for truth and fair play and possesses the least sense of justice and honesty, and is not completely blinded by a spirit of partisanship, one will not venture to say that Swami Dayanand Saraswati supported meat-eating.

With great exultation, P. Amarsingh (p. 33) says: "I would therefore let Swamiji himself divulge to the reader his opinion regarding meat diet entombed in the first (old) editions of *Satyarth Prakash* and *Sanskar Vidhi.*" He then gives translations of quotations from those two books under the headings, A. B. C. D. E. and F. (pp. 33-40).

We have already seen that the old *Satyarth Prakash* and the old *Sanskar Vidhi* are not word for word Swamiji's works. As I have already fully

described in chapter II, Swamiji in those days used, as R. B. Mulraj puts it (see p. 31), "to give to the pandits substance of what he wanted to be written and left it to them to write it out." And the result was the old *Satyarth Prakash*. The quotations given under A. and D. and E. (pp. 33, 37, 39) are no more than statements of the opinions of various writers, Sutrakars such as *Asvalayana* and others and quoted, as Swamiji says, in his public notice printed on p. 75 of P. Amarsingh's pamphlet, "only to know what the opinions of those books are."[1] The quotation E (Appendix VIII) clearly says that it is Asvalayana's opinion, and quotation D (Appendix VII) contains some writer's fantastic views, which no one will accept. *They are in no sense Swamiji's opinions.*

Quotation B is an interpolation. The passage has been written by some half educated pandit. The answers to questions given in it are such as no educated man, much less Swamiji would give.

Quotation C refers to a passage at pp. 148-49 of the old *Satyarth Prakash.* A perusal of the context clearly shows that P. Amarsingh has not understood it. Swamiji quotes *Parasar* and criticizes him and points out a flaw in the argument. Further on in the same passage, Swamiji plainly says that *Parasar's* teaching should be rejected and should not be taken as authority. If P. Amarsingh had properly understood the whole passage and the part of it that he quotes, he would not have said that it represented Swamiji's opinion.

1 See Appendix II for this notice.

Quotation F clearly shows that the first sentence of it is a clumsy interpolation; for, the passage as a whole not only condemns meat-eating but deprecates even taking food prepared by a meat-eater.

Appendices V, VI, VII, and VIII, given in chapter VII of Amarsingh's pamphlet, are those which have already been dealt with above as points B. C. D. & E. respectively. The contents of Appendices VI, VII and VIII rightly do not find place in the new *Satyarth Prakash*, for they are only opinions of other writers, which Swamiji does not approve.

P. Amarsingh says about the new *Satyarth-Prakash* (p. 41): "It appears that the forgers had a free hand throughout, as some editions differ from one another in their texts. There are short changes as well as long."

This is utterly untrue and wild talk. The second and the subsequent editions of the new *Satyarth Prakash* are reprints of *its first edition*, except where a printing or a clerical mistake has been corrected, and these editions do not differ from one another. The new *Satyarth Prakash*, as I will show later (chapter X), was all written by Swami Dayanand Saraswati and the press proofs of its first ten chapters, which alone are relevant to the issue raised by P. Amarsingh, were passed by him, and no one else had any hand in it. The remaining chapters XI to XIV of the new *Satyarth Prakash* are criticism of Jainism and other non-Vedic and foreign religions. The various editions of the new *Satyarth Prakash* do not differ from one another in their texts.

P. Amarsingh adds: "Both the books are fully Jainised." This is also false. In his ignorance, P. Amarsingh thinks that Jainism consists of nothing else but abstinence from meat. The bulk of chapter XII of the *Satyarth Prakash* which deals with "Non-Vedic Religion in India," is devoted to exposing the fallacies and untruths of the Jain religion.

P. Amarsingh, in Appendix III (p. 42-43) refers to a passage in the old *Satyarth Prakash* about materials used in *Hom*, and complains that in the new *Satyarth Prakash* in enumerating materials for *Hom*, meat has been eliminated. I have already said that the passage referred to containing the word meat was one of the passages quoted from the *Sutras* and *Brahmanas*, put in by pandits in the old *Satyarth Prakash* and that when Swamiji wrote the new *Satyarth Prakash*, he took care to see that passages and views contained in the *Sutras* and the *Brahmanas* which were not in accordance with the Vedic teachings, did not appear in it. Referring to the absence in the new *Satyarth Prakash* of passages quoted by him in some of the Appendices to his pamphlet, P. Amarsingh says: "it is a feat of forgery." Writing a new book under the same title as that of an old book "is a feat of forgery"!

P. Amarsingh then translates a part of the Preface to the new *Satyarth Prakash* and says (p. 45) that the changes in the new *Satyarth Prakash* according to the Preface should be "only literal and contexual which do not affect the meanings or the purport". But do not the words in the Preface, "Certainly the defects of the first edition have been

corrected," cover elimination of interpolations and passages quoted from the *Sutras*, the *Brahmanas* and the *Smritis* in the old *Satyarth Prakash* which are *inconsistent with* the teachings of the Vedas ?

P. Amarsingh then says (p. 45):

> "The second editions of the *Satyarth Prakash* and the *Sanskar Vidhi* were ready for press, when by his tragic death Hindu India lost Swami Dayanand."

The words "ready for press" are misleading. Not only had practically the whole of the *Satyarth Prakash* been *printed* but that a printed copy of it containing the first ten chapters and a part of the eleventh had been sold by Swamiji himself at Jodhpur before his death. (*Vide*, Lekhram's *Life of Swamiji*, p. 862). It is utterly false to say that the exclusion of "references to meat diet" and the "deletions and additions detailed above were done after his death."

P. Amarsingh then says (p. 46) :

> "All references to meat and sacrifices were swept away in the new *Satyarth Prakash*. Traces of them, however, may still be found out by patient readers of both the books. It is a wonder that the following reference to Horse sacrifice has eluded attention of the interpolators upto the Granth-Mala edition of *Satyarth Prakash*, p. 127."

This passage furnishes one more proof, if furthur proofs were necessary, of the fact that P. Amarsingh writes recklessly and thoughtlessly without caring to read the book he is trying to condemn. He is also guilty of himself adding the word *Horse*

Sacrifice to the English translation of the Hindi passage quoted in Appendix XIV. P. Amarsingh indulges in false and childish exultation at having detected the retention in the new *Satyarth Prakash* of a passage which exhorts animal sacrifice. But this only shows his ignorance of the writings and teachings of Swamiji. *Horse sacrifice* is no where mentioned or prescribed by Swamiji. P. Amarsingh inserts his own translation of the word *Ashvamedh*, which is wrong and is opposed to Swamiji's, and then like an advocate of a lost cause, exclaims "see, this proves my case." If he had only referred to pp. 283-84 of the new *Satyarth Prakash* he would have found out that *Ashvamedh* does not mean *Horse sacrifice* at all. I will translate for the benefit of P. Amarsingh, the passage in the *Satyarth Prakash* which explains what *Ashvamedh* is. The passage when translated reads:

"It is childish to say that there is no evil (दोष) in meat-eating, wine-drinking and adultery. For, flesh (meat) can not be obtained without inflicting suffering on living beings and it is not in accord with Dharma to inflict suffering on any one who has committed no wrong. Drinking liquor is everywhere condemned; for, it is prescribed nowhere except in the books of the *Vam-Margis.* All have condemned it. And to have sexual intercourse without marriage is also an evil. He who says that it is not an evil, is an evil-doer. Such statements were inserted in the books of the *Rishis*, and books were composed in the name of *Rishis* and *Munis*; and people began to get Yagyas performed in the name of *Ashvamedh* and *Gaumedh* Yagya. That is to say, animals were killed and put into *Hom*, with the object that both the animals and the Yajman (the performer of *Hom*) go to heaven. The real fact of this widely-held opinion is that they did not know the real

meanings of the words *Ashvamedh*, *Gaumedh*, *Narmedh*, etc., that occur in the *Brahmana* books. If they had known the true meaning, how could they have done such evil things (ऐसा अनर्थ क्यों करते ?)

(*Q*) What is the meaning of the words "*Ashvamedh*, *Gaumedh*, *Narmedh* etc. ?

(*A*) The meaning is : राष्ट्रं[1] वा अश्वमेधः । अन्नꣳ हि गौः । अग्निर्वा अश्वः । आज्यं मेधः ॥ शतपथब्राह्मणे ॥

To kill a horse, a cow, and other animals and to slaughter a man is nowhere prescribed or written: such wrongs (अनर्थ) are written only in the books of the *Vam-Margis*. This has been put into practice by *Vam-Margis*, and whereever there are such writings, they are interpolations made by *Vam Margis*. See, *Ashvamedh* means (in the case of a Raja) that the Raja is to protect and treat his subjects with justice, and in other cases, the *Yajman* who gives education etc., and to perform *Hom* by putting ghee and other things in the fire. *Gaumedh* is to keep pure the senses (इन्द्रियां), the earth etc.; and *Narmedh* means to cremate a man on his death according to proper rites."

That Swamiji held this opinion long before he wrote the new *Satyarth Prakash* is clear from the fact that in Poona in 1875, in one of the fifteen public lectures given by Swamiji there, he denied that in *Ashvamedh Yagya*, a horse was set free to roam in the country and was then sacrificed. He said : "*Shatpath Brahmana* says :.

अग्निर्वा अश्वः, आज्यं मेधः ॥

That is to say to put ghee in fire, this only is the meaning of *Ashvamedh*." (*Vide*, *Updesh Manjari*, p. 112, printed at the Anglo Oriental Press, Cawnpur, 1911 A. D.)

1 Rashtra is country or *Ashvamedh*. *Ashva* is the *synonym* of *Agni* (*fire*): *Gau* is the name of grain : *Medh* is *ghee* according to *Shatpath Brahmana*.

Another proof that Swamiji held this opinion long before the publication of the new *Satyarth Prakash* is furnished by an incident that occurred in 1879 A. D. at Lahore, five years before the publication of the new *Satyarth Prakash*. The incident is thus related in Devendranath Mukhopadhyaya's *Life of Maharshi Dayanand Sarswati*, Vol. II, p. 413 :

Swamiji reached Lahore from Ludhiana on 19th April 1879. At Lahore, Dr. Hooper a Sanskrit knowing missionary asked Swamiji: (*Q*) "There is mention of *Gaumedh*, *Ashvamedh* etc. In those days, people used to sacrifice horses, cows etc. What have you to say about this matter ?"

Swamiji's answer: "The *Ashvamedh* and *Gaumedh* wherever mentioned in the Vedas, do not mean sacrifice of cows, horses etc. The meaning is as under :

राष्ट्रं वा अश्वमेधः ॥ शत० १३ । १ । ६ । ३ ॥
अन्नꣳ हि गौः ॥ शत० ४ । ३ । १ । २५ ॥

It is *nowhere written that animals such as horses, cows, or men are to be killed and thrown into sacrificial pits.*"

If P. Amarsingh had only read the *Satyarth Prakash* to know what Swamiji meant by *Ashvamedh*, *Gaumedh* etc., he would never, like a child, have taken pride in pointing out that though mention of meat has been eliminated from the *Satyarth Prakash*, traces of animal sacrifice still remain in it.

CHAPTER V.

Maharshi Dayanand Condemned Shradhas to the Dead.

AS regards doing the *shradhas* to the dead and giving *meat pindas* (पिण्ड), which the interpolations in the old *Satyarth Prakash* and the old *Sanskar Vidhi* inculcate, P. Amarsingh says (p. 43-44) that in 1878, Swamiji issued a notice "disavowing his opinion about *tarpan* and *shradha* expressed in the first edition of *Satyarth Prakash.*"

That Swamiji ever supported *shradhas* in the old *Satyarth Prakash* and in the old *Sanskar Vidhi* and later withdrew his support, is untrue and *taradiddle.* As a matter of fact, Swamiji condemned both these practices from the very beginning of his career as teacher and as religious and social reformer in 1864 A. D. There was no *later* change in his opinion. The passages that appeared in the old *Satyarth Prakash* at pp. 45 and 149 are interpolations by *Pauranik* pandits who saw the book through the press. Swami Dayanand always held that *tarpan* and *shradha* to the dead are not in conformity with the *Vedic teachings*. The following facts support this contention :

(1) The *Rigvedadi Bhashya Bhumika* was published in a serial from in 16 numbers, published monthly. The title page of serial No. 11 which consisted of pp 241 to 264 of the book contains an announcement that Swamiji would stay in Wazirabad in the Punjab

till the end of Magh, S. 1934 (December, 1877 A. D.) This monthly number eleven containing pp. 241 to 264 of the *Bhumika* was therefore published before December 1877. At p. 251 of the *Rigvedadi Bhashya Bhumika*, Swamiji says :

"There are two kinds of *pitriyagya* (*i*) *Tarpan* (*ii*) *Shradha*. *Tarpan* means an act by which the learned give happiness (सुख) to the Devas, Rishis and Pitras (elders). *Shradha* means "faithfully to serve them." The acts of *tarpan* etc., are applicable only to *those who are living and not to the dead*. Hence they cannot be served, and the dead cannot get anything which may be given for them. Therefore, the *faithful service to the living is called Tarpan and Shradha in the* Vedas. For, this (service) can be performed only when the served and the server are both present (प्रत्यक्ष), living."

(2) In 1867 A. D., Swamiji denounced *shradha* to the dead, and idol worship at Ramghat (Pandit Lekhram's *Life*, p. 82).

(3) Maya Das Jat of Shafinagar stated to P. Lekhram that he had heard Swamiji in Chashmi, Tharpur and Anupshahr in 1868 A. D. when he had advised people to do *shradha* only to the living, and had given P. Jwala Dutta, written directions as to how to do it. (Lekhram's *Life* p. 64, and Devendranath Mukerji's *Life*, Vol. I, p. 273.)

(4) Swamiji publicly condemned *shradha* to the dead in Anupshahr in S. 1927 (1870 A. D.)—Devendranath Mukerji's *Life*, Vol. II, p. 200.

(5) In October 1873, in a public lecture delivered at Cawnpur in Phulchand Makhanlal's kothi, Swamiji

declared that *shradhas* should be to the living, and condemned *shradhas* to the dead. (Devendranath Mukerji's *Life*, Vol. I, p. 247).

(6) Swamiji went to Patna on 18th May, 1873 and took up residence in Gulab Bagh. At a public meeting held from 6 to 8 p. m. in the presence of P. Chhoturam, Braj Bhushan and Ramlal Misra, Swamiji denounced *shradha* to the dead and the giving of *pindas*. (Lekhram's *Life*, p. 205).

(7) Swamiji reached Hathras on 22nd January 1874 A. D., and in a public lecture there denounced *shradha* to the dead. Mr. Kanhayalal Alakadhari writing of this lecture in his monthly journal *Niti Prakash*, p. 141 (A. D. 1874) says:- "This frightened the Brahmins of the place who became alarmed that they would be deprived of their subsistance thereby". (Lekhram's *Life*, p. 215.)

(8) In 1875 A. D. in one of the fifteen public lectures given at Poona, Swamiji said: "At the present time, *pitriyagya* is understood to mean *tarpan* and *shradha* to the dead. This is wrong." (*Vide*, *Updesh Manjari*, p. 223).

Thus his public utterances and his writings show that Swami Dayanand Saraswati thoroughout his life condemned *shradha* to the dead. It is, therefore, a travesty of truth to accuse Swamiji (as Pandit Amarsingh does in line 30 p. 32) of "publicly withdrawing his opinion about *shradhas*" only in 1878 A. D.

CHAPTER VI

The Old and the New Satyarth Prakash.

IN chapter VII of the pamphlet, under the caption "Forgeries in Swamiji's works," P. Amarsingh indulges in wild fancies and talks incoherently of "furtive hands", "labyrinth of eliminations and subsitutions of new words and sentences", "both books (*Satyarth Prakash* and *Sanskar Vidhi*) are fully Jainised", and "forgers had a free hand."

The first paragraph of chapter VII is a good specimen of the irresponsible and thoughtless comments which fill the pamphlet. In a similar strain, P. Amarsingh writes in the Preface to the pamphlet:

> "They (the Arya Samajists) should unequivocally demand of the Paropkarini Sabha, Ajmer, the Society responsible for printing Swamiji's works, to purge *Satyarth Prakash* and *Sanskar Vidhi* of forgeries by printing the original sentences in future editions of the above books in places where they stood in their first editions."

To ask the Paropkarini Sabha "to purge the *Satyarth Prakash* and the *Sanskar Vidhi* of forgeries by printing the original sentences in future editions of the above books in places where they stood" etc., is possible only to a man who has neither read the old *Satyarth Prakash* and the old *Sanskar Vidhi* nor compared them with the new *Satyarth Prakash* and the new *Sanskar Vidhi*. In the last paragraph of his Preface, P. Amarsingh

practically confesses that he has not seen the old *Satyarth Prakash* and the old *Sanskar Vidhi*, for he says that they are neither in the market nor in a public library.

If Pandit Amarsingh had only seen the old *Satyarth Prakash*, which he could have done at Ajmer, he would not have asked for the printing of the "original" sentences in the future editions of the book in places where they stood in their first editions. It is his ignorance of the nature of the old and the new *Satyarth Prakash* and the old and the new *Sanskar Vidhi* that has made it possible for him to make such a ludicrous request.

There are no paragraphs in the old *Satyarth Prakash*. One whole chapter is one paragraph. Various topics are jumbled together in one continuous stream of writing without any division into paragraphs. Even sentences are not separated from one another in the latter part of the book. In the case of the first three chapters, the fact that the chapter comes to an end is stated without even leaving space to mark the end of the chapter and the beginning of the next one. Later, sometimes, the fact of the end of a chapter is stated in bolder type, but the next chapter begins immediately after on the same page.

When the old and the new *Satyarth Prakash* are put side by side, one finds that, except in the first chapter which discusses the term *Om*, not ten lines of the one are to be found in the other. The two books are quite different from each other. The language and the wording of the one are quite different from those of the other. The only thing

common to the old and the new *Satyarth Prakash* is the name. Subjects treated in the two books vary, and the treatment is different. The old *Satyarth Prakash* contains 407 pages divided into twelve chapters; the new contains 592 pages and has 14 chapters. The new contains a Preface; the old does not. I give in Appendix 'III', the beginnings and the ends of chapters two, three and four as samples, to show how different the one is from the other.

As for the *Sanskar Vidhi*, the difference between the old *Sanskar Vidhi* and the new *Sanskar Vidhi* is same as between the North and the South Poles. Just as extreme cold is common to the two poles, so is the name *Sanskar Vidhi* common to the two books. In the new *Sanskar Vidhi* there is an Introduction, and after it, there are several sections consisting of twentysix pages which give directions for performing *Havan*, preparing *Bhat*, *Mohan Bhog* etc., describe and give illustrations of the utensils etc. used in the *Havan*, the construction of *Havan-kund*, and the giving of *Ahutees* and other things. All these are absent in the old book. The various Sanskars are treated in a different way in the two books. As I have done in the case of *Satyarth Prakash*, so in the case of *Sanskar Vidhi* also, I give the beginnings and the ends of its first three chapters in Appendix IV as samples to show how the two books differ. Only an ignoramus can ask for the reprint of the *Satyarth Prakash* and the *Sanskar Vidhi* and the suppression of the new *Satyarth Prakash* and the new *Sanskar Vidhi*.

CHAPTER VII

Cowardly Mentality! Whose?

PANDIT Amarsingh begins chapter VII of his pamphlet with the remark:

"But the reader will now search in vain, even with the aid of a microscope, for the originals of the aforementioned Sanskrit and Hindi quotations in the later editions from second onward, of *Satyarth Prakash* and *Sanskar Vidhi*. The originals have vanished having been excluded from republication in the second editions by furtive hands, presumably *with the approval or connivance of the then controllers of the Vedic Yantralaya, Ajmer*."

P. Amarsingh is ignorant of the fact that the Vedic Yantralaya was not in Ajmer when the second editions of the two books, that is, the new *Satyarth Prakash* and the new *Sanskar Vidhi* were published in 1884 A. D. and when what he calls "forgeries" were committed. The Vedic Yantralaya was not in Ajmer even when the third and the fourth editions of the *Satyarth Prakash* were published. All these editions were published when the Vedic Yantralaya *was at Allahabad*. And does he know who the ultimate "controllers of the Vedic Yantralaya" were when the so called "forged" second, third and the fourth editions of the *Satyarth Prakash* were published in the years 1884, 1887, and 1890, and the second edition of the *Sanskar Vidhi* was published in 1884 A.D? *No one belonging to Ajmer* had anything to do with the press. At the head of the Paropkarini Sabha, which published these

editions, stood the chief protagonist of the meat diet in the Arya Samaj, Rai Bahadur Mulraj. His was the directive, the controlling brain in all that the Paropkarini Sabha did in those days. He was the executive head of the Sabha. For the so called "furtive interpolations" (p. 50), "literary dishonesty set up by the interpolators"(p. 49), whose is the ultimate responsibility, but that of the much esteemed Rai Bahadur Lala Mulraj. And for the supposed "conspiracy of silence to suppress Swamiji's opinion about meat diet," of which P. Amarsingh glibly talks (vide, p. 49), who if any one, is chiefly responsible. but R. B. Mulraj ?

Swami Dayanand Saraswati, in para 1 of the *Svikarpatra* (Last will and Testament), makes the Paropkarini Sabha responsible for the protection of all his belongings; and, in para 4, he makes the Sabha in all respects his "successor and legal representative," and gives it "full authority for all time over his things (सर्वस्व)." Whose then was it the duty to protect and not to allow Swamiji's works to be "tampered with" but that of the executive head who, in this case, was no other than R. B. Mulraj.

Let us view the whole situation in the cold and clear light of facts. Though H. H. the Maharana Sahib of Udaipur was President of the Sabha, it was R. B. Mulraj who, as Vice President of the Sabha, controlled and managed the whole business of the Sabha after Swamiji's death. And it was while he was in such control, that the so called "forged" editions of the *Satyarth Prakash* and the *Sanskar Vidhi* were published in 1884 A. D. And not these

editions only (the first edition of the new *Satyarth Prakash* and the *Sanskar Vidhi*), but also the two subsequent editions of the *Satyarth Prakash* in 1887, and 1890 respectively. And as R. B. Mulraj alone of all the members of the Paropkarini Sabha, believes that the advocacy of meat-eating which appeared in the old *Satyarth Prakash* was unauthorisedly eliminated from the new *Satyarth Prakash* published in 1884 and republished in 1887 and 1890, was it not then his duty to prevent it, or at least to protest against it ? Did R.B. Mulraj in the meetings of the Paropkarini Sabha held on 28 and 29 October, 1885 at the Udaipur House, Ajmer; or in the meetings of the Sabha held in the Arya Samaj Hall, Ajmer on 28 and 29 December, 1887; or in the meetings of the Sabha held on 28 and 29 December, 1888 and again on 28 and 29 December, 1890, bring this fact to the notice of the Sabha, or protest against such "tampering with" the *Satyarth Prakash* ? Did he even in the meeting of the Paropkarini Sabha held at Ajmer on the 8th of December, 1891, after M. Samarthdan had showed him the withheld portion in the manuscript of the *Satyarth Prakash* protest against such tampering ? Did he then demand that the sentence in the alleged handwriting of Swamiji advocating meat-eating on the margin of the page subsequently cut out, should be inserted in the *Satyarth Prakash* ? Who then, if not R. B. Mulraj, is guilty of the charge of "indiscreet reticence and discreditable tolerance on the part of those who were aware of Swamiji's opinion," brought by P. Amarsingh (p. 21), so far as the printing of the new *Satyarth Prakash* under

the auspices of the Paropkarini Sabha is concerned ? Why did not R. B. Mulraj, as demanded by P. Amarsingh earlier on the same page, "silence the vegetarians and banish the question of meat-eating from the Arya Samaj by publishing the very words of Swamiji on the point", in the subsequent editions of the *Satyarth Prakash* ? Who then is guilty of the "cowardly mentality", of which P. Amarsingh talks on page 49 ?

It is worthy of note that though R. B. Mulraj with a zeal worthy of a better cause, has been ascribing to Swami Dayanand Saraswati, opinions and views which the Swamiji never held, yet during the Swamiji's life-time, he kept complete silence and, regarding discretion as the better part of valour, abstained from doing any propaganda in support of meat-eating.

R. B. Mulraj *knew fully well* that Swami Dayanand Saraswati held meat-eating as sinful, and denounced it. This is clear from the five letters written by Swamiji to R. B. Mulraj, and printed at pp. 23, 29-30, 31-32, 32-33, and 37-38 of P. Bhagwat Dutt's Hindi booklet "*Rishi Dayanand Saraswati ké-patra aur Vigyapan*", Part IV (Rishi Dayanand Saraswati's Letters and Notices, Part IV) published by the Arya Pradeshik Pratinidhi Sabha, Punjab, Sind and Bilochistan ; July, 1929 A. D. The letters (originals printed in Appendix V) are dated :

(1) Agra, the 3rd March 1881,
(2) Ajmer, the 28th May 1881,
(3) Chitor, the 11th November 1881,
(4) Chitor, the 9th December 1881,

(5) Bombay, Saturday, Baishakh Sud 11,
V. S. 1939 (13th May, 1882).

Letter dated the 3rd March, 1881 is Swamiji's reply to R. B. Mulraj's letter of 28th February, and expresses satisfaction at the receipt by R. B. Mulraj of the book *Gaukarunanidhi* sent to him by Swamiji and asks R. B. Mulraj speedily to translate it in English and send it to Swamiji at Jaipur, "which place he would reach on the 10th March."

In the letter dated the 28th May, 1881 A. D. to R. B. Mulraj, Swamiji says:

"About three months have passed since I sent you from Agra a copy of *Gaukarunanidhi* with the request to make a good translation of it in the English language so that it may be printed soon and sent to English officials and even the common people in England, so that it may bear fruit in this (Dharm-karya) religious work. But I do not know why there has been delay in translating it. May be, you have forgotten it, or the delay is due to press of work. It is not right that there should be slowness (सुस्ती) or laziness (आलस्य). Please therefore finish the work speedily and send it."

Letter of the 11th November 1881 from Swamiji contains a reproof. It says:

"Your letter received, and I have come to know the contents: but there is no one here with me who knows English well. Hence it is impossible to get it translated here. *When you cannot do even so little work, then how can the Arya Samaj achieve progress.* I wished that somehow or other you render this book *Gaukarunanidhi* into English. It would have been well and speedily done. But you have not had time to do it. However, *you ought to make a little time for the good of the country. When you people will do nothing what can I alone do? If you cannot by any means translate it, then please send it to me.* I will get it translated in Bombay by some one who knows English

well when I go there. Please send here whatever has been done."

Letter dated the 9th December, 1881 says :

" Received your letter. *You have promised to translate Gaukarunanidhi into English.* This has given me great pleasure ; for, people of other countries will derive profit from its English translation".

Letter dated Saturday, Baisakh Sud 11 S. 1939 (13th May 1882) says :

" It is a matter of *great sorrow that you did not render Gaukarunanidhi into English. When I was completely disappointed,* I had to get it translated into English in Bombay by other persons.

These letters throw a lurid light on R.B. Mulraj's attitude and mentality. They show firstly, that Swamiji sent a copy of the *Gaukarunanidhi* to R. B. Mulraj to be translated into English sometime in February 1881 ; that R. B. Mulraj kept the book up to May 1882, for more than fourteen or fifteen months, and eventually did not translate it, and *caused great disappointment to Swamiji,* and secondly, that R. B. Mulraj did come *to know in February 1881* that in the *Gaukarunanidhi,* Swamiji had severely condemned slaughter of animals to provide food for people and, in his agony of heart, even appealed to God "to inspire the hearts of meat-eaters with mercy...... so that they may not commit such wrongs."

R. B. Mulraj lay low while Swamiji lived. He dared not give expression to his own views supporting meat-eating. It is not known if at any time during the eight years following Swamiji's death in 1883, he was able to summon sufficient courage either to express his

own views on meat-eating or to impute to Swamiji views which were so thoroughly reprehensible to the latter. It was apparently in 1891 A.D. that he, for the first time, showed his hand when he came to Ajmer to attend a meeting of the Paropkarini Sabha in September of that year. It is only in the light of R. B. Mulraj's subsequent propaganda in favour of meat-eating that we can understand why he kept the *Gaukarunanidhi* for fifteen months promising to translate it, and finally caused disappointment to Swamiji by doing nothing in the mater. We can now understand how distasteful, how unpleasant, how impossible it was for R. B. Mulraj, with his strong views favouring meat diet, to translate *Gaukarunanidhi*, which condemned meat-eating in the strongest possible terms and declared it a sinful act. If he had only had courage to make known to Swamiji his views on meat-eating, Swamiji would never have asked him to translate *Gaukarunanidhi*, nor depended on him for fifteen months for such translation.

Deep as was the disappointment of Swamiji at the failure of R. B. Mulraj to translate *Gaukarunanidhi*, little did that great soul with his trusting nature, suspect that the non-fulfilment of his cherished desire was due not to any lapse of memory or to press of work on the part of R. B. Mulraj, but that it was evidently due to R. B. Mulraj's aversion to the doctrine of non-slaughter of animals for food which Swamiji preached in that beautiful little book. It is only the knowledge of R.B. Mulraj's subsequent zealous propaganda in favour of meat-eating that enables us to understand his apparently inexplicable failure to respond to the earnest appeal of the Maharshi.

The tragedy of the thing lay in that while that great man in his trustfulness evidently believed that his trusted follower R.B. Mulraj shared his belief in the sinfulness of taking animal life to provide food for men, the trusted follower sincerely and whole-heartedly believed that meat diet was essential to the uplift of the Hindus but had not the courage in the presence of the commanding and awe-inspiring personality of Swamiji to give expression to his deep-seated conviction! And I leave it to P. Amarsingh to decide whether this want of moral courage, which he calls "cowardly mentality" is shown by R. B. Mulraj who, confronted with the task of translating *Gaukarunanidhi*, shrank from frankly telling Swamiji that he not only had no sympathy with the Swamiji's desire to stop the slaughter of animals to provide food, but that he firmly believed that meat diet was necessary to enable the Hindus to achieve regeneration, or, by the remaining members of the Paropkarini Sabha who shared Swamiji's views on meat-eating.

P. Amarsingh complains (p. 49) that R. B. Mulraj "composed a *Memorandum on the Foundation of Arya Samaj by Swami Dayanand Saraswati* at the request of D. B. Har Bilas Sarda, Secretary of Paropkarini Sabha for inclusion in the (Dayanand) Commemoration Volume which was published on the occasion of the fiftieth death anniversary of Swamiji held at Ajmer on 30 October, 1933", but, that "D. B. Har Bilas Sarda withheld from publication the portion relating to allowing use of meat by Swamiji."

It is true that R. B. Mulraj sent me an article for the *Dayanand Commemoration Volume*, and I, as

editor of the Volume, published only a part of the article rejecting a portion purporting to represent Swamiji's views on meat-eating. This was done for two reasons. In the first place the rejected part was of the nature of propaganda, and the Commemoration Volume was not a suitable place for propagandist writings. The second reason was that, if I had included the whole of the article in the Volume, in order to meet the sinister attempt made in the article to besmirch Swamiji's reputation for sincerity and truthfulness by imputing to him such grossly contradictory teachings as condemnation of meat-eating in the *Gaukarunanidhi* and in several places in the new *Satyarth Prakash* and, at the same time, approval of it in another place in the *Satyarth Prakash*, I should have been compelled to expose the falsity of R. B. Mulraj's claim and the baselessness of his assumptions made in the article. And I wanted to spare R. B. Mulraj, for whom I have regard, the exposure which, owing to the unwise and indiscreet persistence on his and his follower's part in trying to ascribe to Swami Dayanand Saraswati doctrines which he always condemned, I have now been reluctantly and not without regret compelled to make.

CHAPTER VIII

Attempted interpolation in the new Satyarth Prakash.

PANDIT Amarsingh quotes in p. 46 of his pamphlet, a passage from R. B. Mulraj's *Memorandum on the Foundation of the Arya Samaj* which refers to some writing on the margin of a page in the manuscript copy of the new *Satyarth Prakash*. The object of R. B. Mulraj in referring to that writing is to enlist the great authority of Swamiji in favour of meat diet. As it is this passage on which P. Amarsingh relies for his assertion that Swamiji to the end of his life was in favour of meat-eating, I will discuss it at some length. R. B. Mulraj says:

"I may here mention that in the beginning of 1891 Munshi Samarthdan came to see me, when I was at Amritsar as Judge, Small Causes Court. He said that he had committed a great wrong when he was Manager of Vedic Yantralaya at Allahabad, that he had not published in the chapter on "Forbidden and Nonforbidden food" in the second edition of the *Satyarth Prakash* what Swami Dayanand had written with his own hand on the margin of the manuscript allowing meat to be used as diet. He said at that time he was a strong propagandist of vegetarianism and he did not allow the remarks in Swamiji's handwriting in favour of meat diet to be printed in the chapter on *Bhaksyabhaksh*. He said that the manuscript on which were the remarks in Swamiji's handwriting in favour of meat diet was in the Vedic Yantralaya, at Ajmer. In September, 1891, I had to visit Ajmer to attend a meeting of the Paropkarini Sabha. Munshi Samarthdan on that occasion showed me the manuscript on the margin of which were written a few lines in handwriting of Swamiji

in favour of meat diet. The manuscript has since been seen by several members of the Arya Samaj. It is still preserved in the Vedic Press, Ajmer."

On a careful analysis of the above quotation we find that it contains three serious allegations:

(1) M. Samarthdan told R. B. Mulraj at Amritsar in 1891 that he had committed a great wrong in that, he, when Manager of the Vedic Yantralaya at Allahabad, withheld from publication what Swami Dayanand had written on the margin of a page of the manuscript allowing meat diet.

(2) M. Samarthdan's reason for this action was that he was at that time a strong propagandist of vegetarianism.

(3) R. B. Mulraj was shown during his visit to Ajmer on 8th September, 1891, the manuscript on the margin of which were written a few lines in Swamiji's handwriting in favour of meat diet.

Apart from the documentary evidence which happily exists and which proves that an attempt was made to interpolate even in the manuscript of the *Satyarth Prakash* the passage referred to in the above quotation, a proper consideration of the matter itself clearly shows that R. B. Mulraj's allegations can hardly be believed.

As I was present at the scene in the Dayanand Ashram Hall, Ajmer when M. Samarthdan showed R. B. Mulraj the manuscript of the new *Satyarth Prakash* containing the alleged writing, I am in a position to state the true facts of the case, as they are printed on my memory.

In the middle of the Hall sat four people at a small writing table, M. Samarthdan, R. B. Mulraj, myself and the late Mr. Shyamji Krishna Varma. Not far from the table, stood Bhagat Remaldas, P. Thakur Prasad Acharya, *updeshak* of Jodhpur and P. Ramdulare Bajpai and one or two others. At some distance, near the main door of the Hall, stood Lala Jivandas of Lahore, P. Lekhram *Arya Musafir*, R. S. Ram Bilas Sarda and some others. There were a few more people standing about in the Hall. R. B. Mulraj asked for the manuscript and desired M. Samarthdan to show him the passage. M. Samarthdan did this. R. B. Mulraj examined it carefully and asked M. Samarthdan to make an exact copy of the page containing the passage. While this was being done, P. Lekhram thundered his denunciation of R. B. Mulraj and showered accusations on him, calling him an enemy of the Arya Samaj who was not only defaming Swamiji but was trying to ruin the Arya Samaj.

As regards the first allegation, with due deference to R. B. Mulraj, I must say that I find it difficult to believe that M. Samarthdan told R. B. Mulraj that he, Samarthdan, had done a *great wrong* in withholding from publication what "Swamiji had written with his own hand" in the manuscript of the new *Satyarth Prakash.* Intimate as my relations with M. Samrathdan were owing to our common interest in the Arya Samaj and in social and other public matters, and because he and I were Secretary and President respectively of the then newly established Rajputana Arya Pratinidhi Sabha,

he never told me that he had committed this wrong. R. B. Mulraj *did not tell anyone in the Hall on 8th September 1891* that M. Samarthdan had confessed to him at Amritsar that he had withheld publication of the alleged writing on the margin of a page in the manuscript of the *Satyarth Prakash*.

M. Samarthdan had settled in Ajmer after resigning his post of Manager, Vedic Yantralaya. He had opened a printing press of his own and started a weekly paper called *Rajasthan Samachar*.

M. Samarthdan was not a man given to intrigue: nor was he disloyal to Swamiji or to anyone else. Considering the profound respect and veneration which he had for Swamiji, it is well nigh impossible to believe that he (M. Samarthdan) played false to Swamiji by tampering with the *Satyarth Prakash* in the manner alleged by R. B. Mulraj. Why did R. B. Mulraj not tell the people assembled in the Hall that M. Samarthdan had confessed to him that he had withheld publication of the passage in question? M. Samarthdan has nowhere in his writings or his speeches ever said that he had withheld such publication. To my knowledge R. B. Mulraj, during M. Samarthdan's lifetime, never alleged anywhere that Samarthdan had done so. If the incident related by R. B. Mulraj is true, how is it that R. B. Mulraj, who was all his life a judicial Officer and had to deal with witnesses every day in his Court and knew well the difference between documentary and oral evidence, did not get M. Samarthdan to give him in writing, that he had done the wrong

which he had confessed he had done.

I can understand that R. B. Mulraj having in some way or other come to know of the passage in question asked M. Samarthdan about it, and M. Samarthdan told him that a passage like what R.B. Mulraj enquired about, did exist on the margin of a page of the manuscript of the new *Satyarth Prakash* and that he could point it out. But it is hardly possible for me to believe that M. Samarthdan told R. B. Mulraj that he had himself withheld its publication without letting Swamiji know of it.

Then, if it is true that M. Samarthdan confessed to R. B. Mulraj that without Swamiji's knowledge he had withheld publication of a passage in the *Satyarth Prakash*, was it not R. B. Mulraj's duty to lay the whole matter before the Paropkarini Sabha, and ask for the inclusion of the passage in the next edition of the book ? Did R. B. Mulraj then, or at any time later, take steps to set right the wrong alleged to have been done by M. Samarthdan ?

As regards the second point, M. Samarthdan was a *charan* by caste, and freely associated with Rajputs ; and the *Charans* and the Rajputs of Rajputana are all meat-eaters.

To accuse M. Samarthdan of acting falsely to Swamiji is an aspersion on his character, which cannot be sustained, particularly in view of the certificate dated the 4th May, 1881 given to him by Swamiji and which is printed on pp. 24-25 of P. Bhagwat Dutt's *Rishi Dayanand ke Patra aur Vigyapan*, Part IV. (1927 A. D.)

With regard to the third point that the alleged writing in the margin is in Swamiji's own hand, all those who are acquainted with Swamiji's handwriting say that it is not in Swamiji's hand. Swami Shraddhanand after comparing it with P. Jwala Dutt's handwriting declared it to be in P. Jwala Dutt's[1] hand. P. Bhagwat Dutt, who is a member of the Paropkarini Sabha, and who devoted several days to comparing the printed copy of the new *Satyarth Prakash* with the manuscript which had been corrected by Swamiji himself, says that it is not in Swamiji's hand.

I now come to the documentary evidence which shows that the writing on the margin of p. 183 of the

1. Swamiji suspected P. Jwala Dutt of dishonestly inserting things which were against Swamiji's beliefs. In a letter dated Ashadh Bad 9th, S. 1940 (29th June, 1883) Swamiji says: "Samarthdan writes that Jwala Dutt makes new renderings in Hindi. If what he does is in accord with my Sanskrit and my meaning, (अभिप्राय) it is all right; otherwise he may make *popelila* in Hindi and print it without my knowledge. It will create a furore when it comes to public knowledge. What will happen then ? True, he has so far not done anything, but it is possible, he may *interpolate* something. Therefore, Samarthdan should see whatever he (Jwala Dutt) writes. As an instance, recently he wrote a wrong word देवता. But it caught my sight and I corrected it."—*vide*, Bhagwat Dutt's *Rishi Dayanand ke Patra our Vigyapan*, Part I, p. 7.

Similarly, about P. Bhimsen, Swamiji in a letter of Bhadra Sud 4th, S. 1940 (5th September, 1883 A. D.) from Jodhpur to Choudhry Zalim Singh, says: "Two letters from Bhimsen have come to me here. It looks as if some sense has come to him after some knocking about. Please write and tell me how is his present *Popelila*. The object of my writing is that he wishes to take service with me. But owing to his past conduct, I cannot fully trust him when he writes: 'I have now understood all. I will never go against you. I now fully believe in all you say. I will now conduct myself always according to your directions,' etc. But his brain is that of a child."—Ibid, p. 21.

manuscript of the New *Satyarth Prakash* was—what P. Amarsingh calls—a furtive attempt to interpolate in the book a passage allowing meat diet. This documentary evidence consists of a letter dated the 13th July, 1882 from M. Samarthdan, Manager, Vedic Yantralaya, Allahabad to Swamiji referring to this very passage, which had been clandestinely written on the margin of the manuscript of the *Satyarth Prakash*. I give the whole of the letter in original in Appendix VI, and a translation of the relevant portion of it here :

"Vedic Yantralaya, Allahabad, dated 13th July, 1882.

"In the service of Swamiji. Sri Maharaj ! Namaste.

I submit that you deleted from the *Veda Bhashya* what supported meat-eating, and you ordered me to print so that nothing supporting meat-eating was printed. I printed accordingly. I have now received that part of the *Satyarth Prakash* which deals with what is allowable as food and what is not. In this you have clearly permitted meat-eating. *When the book (Satyarth Prakash) was originally written, meat-eating was not permitted in it;* later, while, correcting proofs (शोधते समय) you have permitted it. This (insertion) has been made after the text had been written (ऊपर से बनाया है). It is beyond my power to cut it out. I have therefore submitted this matter to you. Whatever you now order will be carried out. Your permission (आज्ञा) now is that there is no दोष or sin, if anyone eats the flesh of those animals which are killed by Kshatriyas in order to protect cultivation or for similar other reasons. This, however, is the root (जड़) by which people will become meat-eaters. The fact is that when people find even the slightest support for evil-doing, they, to serve selfish ends, make much of it...One more *form* of the *Satyarth Prakash* will be printed. After that, printing will be resumed only when your reply

comes. Be pleased to send your reply soon ..

I have written this letter apart from office, and it bears no number. The reason is that Ramchander keeps copies of all official letters sent, and he holds an opinion different from ours...in fact against ours..."

This letter distinctly says that the writing on the margin did not exist when the manuscript was first sent for printing to the Press by Swamiji, and that M. Samarthdan discovered it added on the margin only when he received back the manuscript and the proofs which he had sent for corrections to Swamiji. And as the passage permitted meat-eating, which Swamiji had clearly instructed M. Samarthdan not to allow to appear in his works, M. Samarthdan referred the matter to Swamiji for clear orders.

This proves that the writing on the margin was a later interpolation. Swamiji's reply to M. Samarthdan is not available, but the facts that (1) the passage appears cut out by a pen drawn over it, and (2) that it was not printed, though not only chapter X (*Samullas*) in which it should have been printed if it had not been an unauthorized interpolation, but ninetyone pages of Chapter XI of the new *Satyarth Prakash* had also been printed during Swamiji's lifetime, and a copy of the *Satyarth Prakash* containing the first ten chapters and ninetyone pages of the eleventh chapter (*Samullas*) had been sold by Swamiji to Charan Navaldan at Jodhpur (*Vide*, P. Lekhram's *Life of Swami Dayanand Saraswati, p. 862*) show that Swamiji in his reply to M. Samarthdan must have orderd it to be cut out as being an interpolation.

Another cogent reason why those four lines of writing on the margin of p. 183 of the manuscript were an unauthorised interpolation is that these four lines are a perfect misfit in the place in which they were attempted to be inserted. The context is as below :

"It is the business of the rulers to punish, even to put to death, those animals and men who are injurious (हानिकारक).

(*Q*) Should their flesh (of the animals thus killed) be thrown away?

(*A*) It may be thrown away or it may be given to dogs and other carnivorous animals, or it may be burnt : or even if it is eaten by people who eat meat, it will do no harm to the world ; *but the temperament of the man who will eat it* may become हिंसक (prone to killing). The use of all *foods and drinks obtained by injuring or killing others* or by theft, dishonesty, betrayal of trust, deceit etc. is forbidden, and foods obtained *without injuring or killing any living being* and through righteous means are *permissible*.

The writing on the margin sought to be inserted is this :

"(*Q*) Is all meat-eating forbidden or permissible ?

(*A*) The village cock and the village pigs are forbidden food. All village cocks and pigs and all carnivorous animals, birds, and those that crawl on their stomachs, and fish and others who eat impure things, all these are forbidden food. Other than these and those that eat pure food, are permitted food. But this applies only to Kshatriyas and not to others.

(*Q*) What is the reason that the village cocks etc., are forbidden food and the those living in the forest are permissible food ?

(*A*) The village cocks etc. are useful, and eat impure things, while those of the jungle are harmful, but eaters of pure food."

And this interpolation was sought to be made between the words " will do no harm to the world," and " but the temperament of the man who will eat it" etc., in line fourteen of the last page.

The reader will see at once that the above writing was utterly out of place where it was sought to be interpolated. If the interpolation is made, the whole context would become disjointed and incoherent. The reader will see that the proper place of the underlined words "*but the temperament of the man*" &c., is immediatly after the words, "*the world does not suffer thereby.*"

A photograph of p. 183 of the manuscript of the new *Satyarth Prakash* given on the opposite page will show clearly that a clumsy attempt was made to interpolate the writing in question in the manuscript, without swamiji's knowledge.

Further, the *writing on the margin* is flatly contradicted by and is in direct conflict with the next sentence, which is : "The use of all food and drinks obtained by injuring or killing others is forbidden food."

This is the history of the foiled attempt to interpolate a passage about meat-eating in the margin of p. 183 of the manuscript of the new *Satyarth Prakash.*

सत्यार्थ० समु० १०

Photo of Page 183 of the Manuscript of the New Satyarth Prakash.

CHAPTEER IX.

Correction of Clerical and Printing Mistakes.

PANDIT Amarsingh quotes (p. 48) Resolution No. 7 passed at the meeting of the Paropkarini Sabha held on 8th September 1891, appointing a Sub-Committee of nine members "for the purpose of reporting as to any errors that may have crept into Swamiji's works and suggesting how they are to be corrected", and with a child's glee says: "This resolution is the unequivocal evidence that Swamiji's works had been tampered with, though forgeries have been mildly described as the errors crept in." (sic)

If P. Amarsingh had made any attempt at all to find out the truth of the matter, he would have come to know how solicitous the Paropkarini Sabha has been of printing Swamiji's works correctly, and that the resolution quoted had nothing to do with any passages about meat-eating in the *Satyarth Prakash*. The above resolution is one of the several resolutions passed from time to time by the Paropkarini Sabha about correcting press and clerical mistakes that had occurred in Swamiji's published books. The Paropkarini Sabha has been doing this since 1887 A.D. All these resolutions relate to correcting printing mistakes, verifying references, giving correct ones or supplying them where omitted, mistakes that are due to the inefficiency and incompetency of the proof-readers and others who saw the *Satyarth Prakash* through the press;

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for, we find that this work was done by people getting Rs. 15 a month. R. B. Sunderlal, Superintendent of the Vedic Yantralaya, Allahabad, in his letter dated the 1st of February, 1882 addressed to the Swamiji asks for permission to re-employ P. Jwala Dutt on Rs. 15 for this work, *Vide*, Swami Shraddhanand's *Patra Vyavahar, p. 65.* The capability of P. Jwala Dutt is shown by Swamiji's letter dated Agra, the 17th June, 1881 to P. Jwala Dutt which says:

> "See, according to your own corrigenda, there are 51 mistakes, अशुद्धियां, in 40 pages and you have turned the correct reading into an incorrect one. In your 24 pages there are 59 mistakes. And in these mistakes, there are more mistakes in the Sanskrit than in the Hindi portion. When I will revise the *Sandhi* portion, I do not know how many mistakes of yours and Bhimsen's will be found."

When the Paropkarini Sabha held its third meeting in the Arya Samaj Hall, Ajmer on 29th December 1887, P. Lekhram produced a list of such mistakes. And the Sabha ordered (Resolution 12 a) that the list be sent to the N. W. P. & Oudh (now U. P.) Arya Pratinidhi Sabha, which had been appointed Superintendent of the Vedic Yantralaya, Allahabad in place of R. B. Sunderlal resigned, to make an enquiry into the matter and give proper orders. In 1888 A. D, and in the following year, Swami Vishveshwaranand and Brahmachari Nityanand wrote letters to the Paropkarini Sabha about some other mistakes, and the Sabha passed Resolution No. 27 on 29th December 1888, and Resolution No. 13 on 29th December 1890 to have the errors corrected. R. B. Mulraj presided at both these meetings in

1888 and 1890 respectively. These resolutions were passed much before the incident about M. Samarthdan related by R. B. Mulraj took place, and before the Committee of nine members mentioned by P. Amarsingh was appointed.

Again on 27 October, 1916 A. D., the following resolution was passed at a meeting of the Paropkarini Sabha:

Resolution No. 13. A motion regarding corrections to be made in the *Satyarth Prakash* was moved. Last year's Resolution No. 5 was read. Resolved that corrections be made in the printed copy after comparing it with the manuscript and the matter be reported at the next meeting for acceptance. A Sub Committee be appointed for this purpose. The Pratinidhi Sabhas and the Sarvadeshik Sabha be invited to appoint their representatives on this Sub Committee, if they so desire. A sum of Rs. 500/- is sanctioned for this purpose. The Sub Committee to consist of Swami Shraddhanand, Swami Swatantranand, and P. Bhagwat Dutt.

P. Bhagwat Dutt spent several days at Ajmer doing this work, and submitted the corrected printed copy, which was placed before the next meeting of the Paropkarini Sabha, when on 11th November, 1920 the following resolution was passed:

Resolution No. 13. A corrected copy of the *Satyarth Prakash* was produced. Resolved that a copy of it be sent to the remaining members of the Sub Committee and their opinions obtained. This done, the book be printed within two months. Also resolved that thanks be given to P. Bhagwat Dutt for his vauable assistance in the matter. A sum of Rs. 250 is sanctioned for preparing a copy etc. The new edition should be published on 20 lb. paper.

The proceedings of the Sabha held on the 25th of December 1921 records that the corrected copy was approved, and five thousand copies (of *Satyarth Prakash*) were ordered to be printed.

As for the *Sanskar Vidhi*, we find in the proceedings of the meeting of the Paropkarini Sabha held on 31 March, 1929 as follows:

Resolution No. 8. Read item 3 on the Agenda about (a) printing *Sanskar Vidhi* after correcting errors in it, and (b) appointing a Sub Committee of learned *Karmkandis.* Resolved that P. Jaideva be appointed for this purpose on a salary of Rs. 100/- p.m. He should submit a full and comprehensive report to this office.

This question came up again before the Paropkarini Sabha in 1932, A. D. when the following resolution was passed at its meeting held on 21st March 1932:

Resolution No. XI. Read Shri Narain Swamiji's letter about making corrections in the *Sanskar Vidhi.* Also read letters from Mahatma Hansraj and P. Ganga Prasad as well as P. Jaideva's report. Resolved that the following lines are laid down for carrying out corrections in the *Sanskar Vidhi.*

(1) Where authorities are not given, they may now be given in brackets.

(2) Where authorities are quoted but they do not tally with those contained in the books at present available, foot notes may be given stating in what form these authorities are now found.

The above will show that the Paropkarini Sabha has been taking steps from time to time to have the *Satyarth Prakash* and the *Sanskar Vidhi* printed so as to be true and exact copies of the

manuscripts as corrected by Swamiji.

Mahatma Hansraj in his reply to R. B. Mulraj (*Vide*, *Samikhsha*, p. 14)says about the work of the Paropkarini Sabha in this connection:

"It has been the wish of Arya Samajists that Swamiji's books be compared with the manuscript copies before they are printed. It was for this purpose that the Sub Committee referred to by the Rai Sahib (R. B. Mulraj) was appointed. Two or three years ago, a Sub Committee was appointed to carry out corrections in the *Sanskar Vidhi*. I was appointed a member of it. The present *Sanskar Vidhi* has been corrected by comparing it with the manuscript copy of it. Even at the present time it is the earnest desire of the Paropkarini Sabha that, photostatic copies of all the manuscript copies of Swamiji's works be taken. And a photostatic copy of the manuscript of the *Satyarth Prakash* has already been taken. This clearly shows that the *Paropkarini Sabha is doing its duty with the utmost honesty.*"

CHAPTER X

New Satyarth Prakash and New Sanskar Vidhi are Authentic Works.

I

THE whole case of Pandit Amarsingh that Swami Dayanand Saraswati permitted meat diet rests on the fact that (*a*) the old *Satyarth Prakash* published in 1875 A. D. contained passages which declared meat-eating permissible, and that (*b*) the old *Sanskar Vidhi* published in 1877 prescribed partridge soup to be given to a child during the *Annaprashana sanskar* and also allowed meat *Pindas* to be given at the *shradhas*. And because in the new *Satyarth Prakash* and the new *Sanskar Vidhi* both published in 1884, there is no mention of these things, P. Amarsingh declares that the old *Satyarth Prakash* and the old *Sanskar Vidhi* are Swami Dayanand's own works, and the new *Satyarth Prakash* and the new *Sanskar Vidhi* are not Swamiji's genuine works, but are "forged" and "false" documents.

The credit for advancing this absurd proposition, however, cannot be given to P. Amarsingh. He has only given an expanded expression to what was said by R. B. Mulraj in the Hindi pamphlet, *Dashprashni* (Ten Questions) published in 1933 A. D., as also in his *Memorandum on the Foundation of the Arya Samaj by Swami Dayanand Saraswati* also written in 1933 A. D. and published as No. 1 of *The Matter of Fact Series of Tracts* by Mr. Nanakchand Bharot M. A. at the Dayanand Press, Lahore.

In all that P. Amarsingh says about the matter, we hear "his master's voice." It was R. B. Mulraj who, casting about to find support for his propaganda in favour of meat diet, first sprouted the idea in a nebular form that the old *Satyarth Prakash* and the old *Sanskar Vidhi* should be held to be Swamiji's genuine works and the new *Satyarth Prakash* and the new *Sanskar Vidhi* as works which have been tampered with and therefore not authoritative. To get some sort of support for this fanciful idea, R. B. Mulraj started the theory that after 1877 A. D. Swamiji became very busy and did not get sufficient time properly to supervise the printing of his books. In the course of the *Memorandum* &c. stated above, he says:

1. "After 1877, Swami Dayanand was very busy from morning till evening. Besides doing *Swadhyaya* and meditation he had to see people, deliver lectures and hold discussions almost every day, and attend to correspondence; and over and above all to publish his voluminous works. He had pandits in his employ. Sometimes he used to dictate to the pandits what he wanted to be published, and at other times he used to give to the pandits substance of what he wanted to be written, and left it to them to write it out in their own words. He used *to read or hear what had been written by the pandits, and made corrections.* He was constantly moving from place to place. It is on account of these circumstances that he could not always exercise the necessary amount of supervision over what was published under his name. It may not be generally known that he wrote with his hand very seldom and that also little, and that the Sanskrit portion of his commentaries on the Vedas was written to his dictation, and that the Hindi portion of the same was mainly written by pandits in his service in their own words. The proceedings of the 28th December 1883 show that the whole of the Yajur Veda had been fully commented upon though only a portion had been published by

Swamiji, and *Rigveda* up to the 7th *mandal* been interpreted, and it was resolved that the work of correcting the proofs and translating Sanskrit commentaries into Hindi be entrusted to pandits Bhimsen and Jwala Dutt on Rs. 25 per mensem each. Thus, it is not always easy to find out in the works of Swami Dayanand which were published after 1877, which words were uttered by Swamiji himself and which were inserted by the pandits in his service."

This passage of R. B. Mulraj is misleading and contains misrepresentations and misstatements, and can hardly be accepted as a true statement of facts. Let us take the allegations made in it one by one.

(1) "After 1877, Swami Dayanand was very busy from morning till evening." Why after 1877 A. D.? Did he not do *Swadhyaya* and meditation before 1877? Did he not see people, deliver lectures and hold discussions and attend to correspondence before 1877? Is it not a fact that Swamiji held more *Shastrarths* and discussions before 1877 A. D. than after it? We find from the list of *Shastrarths* held by Swamiji and given in Appendix VII, that during the ten years from 1867 to 1877, he held *thirty* Shastrarths while in six years from 1878 to 1883, he held only *eight* Shastrarths.

B. Devendranath Mukerji in his *Life of Maharshi Dayanand Saraswati* notes in six places the daily routine of work of Swamiji at various periods, namely, at Karnawas in 1867, in Bombay in January 1875, at Pushkar in November 1878, at Danapur in November 1879, at Agra in January 1881, and at Jodhpur in May 1883. In Appendix VIII, I give extracts from Mr. Mukerji's *Life of Maharshi Dayanand Saraswati* showing his daily work in all these years. We find that before

1877 as after it, he devoted all his mornings to literary work and correspondence. We also find that after 1880, he corrected press proofs in the afternoon. A persual of B. Devendranath Mukerjee's *Life of Maharshi Dayanand Saraswati* shows that travelling and the religious discussions took up less of his time after 1877 than before that year.

(2) The second allegation is that after 1877 A.D., Swamiji could not always exercise the necessary supervision over what was published under his name. Now, we have seen in Chapter II above, that Swamiji did not exercise any supervision at all over the printing and publication of the old *Satyarth Prakash* and the old *Sanskar Vidhi* published in 1875 and 1877 respectively. Moreover, R.B. Mulraj knows fully well that a knowledge of the language of the book is more necessary for supervising publication of it than time to do it. Both the *Satyarth Prakash* and the *Sanskar Vidhi* were written in Hindi; and the fact, as Swamiji himself states in the preface to the new *Satyarth Prakash* dated 1882, that he hardly knew enough Hindi in 1875 to write or dictate correctly the book in that language but that he had now (1882) acquired sufficient command over Hindi shows that he was not able to exercise proper supervision over the publication of the old *Satyarth Prakash* and the old *Sanskar Vidhi* but was able to do so—and actually did so—over books published after 1882 A.D. It, therefore, follows that his books published after 1882 A. D. are free from suspicion of interpolations, as they were published under his supervision.

If R. B. Mulraj thinks that the old *Satyarth*

Prakash written in Hindi when Swamiji did not know sufficient Hindi and when he only gave discourses and the pandits wrote out the book *Satyarth Prakash* by amplifying the substance of those oral discourses, and when Swamiji never read or corrected the press proof of it, nor saw the manuscript after it had been written out, can be taken to be wholly Swamiji's work, and yet thinks that the new *Satyarth Prakash* cannot be taken to be Swamiji's work, though it was written and printed when Swamiji had come to know Hindi well, and read and corrected the whole manuscript of it after it was finished, and later read over and corrected the proofs, then, all we can say is that his (R. B. Mulraj's) prepossessions have so blinded him that he is unable to see things as they are and as they appear to unprejudiced people.

R. B. Mulraj has not only tried to throw a veil of suspicion over the genuineness of the new *Satyarth Prakash*, the *Veda Bhashya* and other works of Swamiji which were all published after 1877 **A.** D., but has, in unmistakeable terms, asserted that all these books of the Swamiji have been tampered with and "are not as they were written by Swamiji."

This matter forms the subject matter of Question No. 9 of the *Dash Prashni*, put to R. B. Mulraj and answered by him. All the ten questions and his answers to them are published in a Hindi pamphlet entitled *Satyarth Prakash Mala No. I*, *Dash Prashni*, Lahore, 1890 A.D. Question No. 9 of the Ten Questions put to R. B. Mulraj was: "Are Swamiji's books now current exactly as they were written (made) by Swamiji."?

R. B. Mulraj's categorical reply is:

"NO. The *Satyarth Prakash* was published for the first time in 1875 and the *Sanskar Vidhi* in 1877. It is a well-known thing that there are many subjects in these books which are stated in one way in these, and in another way in their second editions which were published after the death of Swamiji. In the old *Satyarth Prakash* (pp. 301-302) Swamiji had taught that meat and other foods may be eaten after they are put in the Yagya. In the first edition of the *Sanskar Vidhi* (p.42) he has prescribed that at the *Annaprashana Sanskar*, children should be given partridge soup. No sign of these things is to be found in the current edition of his books. It is true that Swamiji himself altered some things but there is also no doubt that other people have also interferred with (tampered with) them......... .....This shows that it cannot be said with any certainty with regard to the current works of Swamiji as to what words and passages are Swamiji's own, and what words and passages are other people's." (For Question 9 and its Answer in Hindi, see Appendix IX).

R. B. Mulraj thus does not accept that the new *Satyarth Prakash* and the *Veda Bhashya* printed in the Vedic Yantralaya, Allahabad, are genuine works of Swami Dayanand Saraswati.

We are amazed that this is the considered opinion of R. B. Mulraj, who, as Vice President of the Paropkarini Sabha, continued for long years to direct the affairs of that Sabha, whose *chief business* was to print and publish edition after edition of these books and sell them to the public as genuine works of Swami Dayanand Saraswati. How could he, with the opinion he holds, reconcile his conscience to doing this, is a question which he alone can answer. Has it ever entered his mind that all these years he has been sailing under false colours? Has he ever stopped

to think that by his publicly proclaiming that the books sold by the Paropkarini Sabha as Swamiji's works can not be accepted in their entirety as Swamiji's own works, he is pronouncing himself guilty of helping the sale of apocryphal goods ? Has he ever considered that if all the teachings of the *Satyarth Prakash* published in 1875, and the *Sanskar Vidhi* published in 1877 are accepted as Swamiji's teachings, the entire structure of the Vedic religion which Swamiji has raised, with such labour and ability tumbles to the ground ? Happily, there is no other man in the Paropkarini Sabha who holds such deplorable views, and no Arya Samaj which believes them to be true.

Commenting on R. B. Mulraj's answer "No" to the question, "Are Swamiji's books now current exactly as he wrote them," Mahatma Hansraj, the late revered leader of the so-called College Party to which R. B. Mulraj belongs, or did at one time belong, says in his pamphlet **रायबहादुर मूलराज की दशप्रश्नी की समीक्षा**, p. 13 (For the original, see Appendix X):

In answering question No. 9, Rai Sahib Mulraj stresses the point that it cannot be said with any certainty about the Swamiji's works published now a days as to what part of them was dictated by Swamiji, and what part is the handiwork of others. His first reason for this view is that in the first *Satyarth Prakash*, Swamiji had written that meat and other kinds of food should be first put into the Yagya (Havan) and then eaten, and that in the old *Sanskar Vidhi* it was written that at the time of *Annaprashana Sanskar*, partridge soup should be given to babies. Rai Sahib need not have told us of this. This has several times been pointed out by the *Sanatani* P. Kaluram and P. Akhilanand. But those who write against Swamiji forget that it is stated *at the same place* in the *Sanskar Vidhi* that giving of partridge soup was the view of one particular *Sutra*

book, and that Swamiji had in many places condemned meat-eating and Rai Sahib must have heard several lectures of Swamiji. Swamiji Maharaj during his lifetime, several times published public notices on the covers of the *Veda Bhashya* which was issued in a serial form, that in his old *Satyarth Prakash* and other books many wrong things had been published. Then, in his lifetime, Swamiji published the book *Gaukarunanidhi* in which he had not only advocated protection of cows but had denounced the practice of meat-eating. *I know very well that Rai Sahib had in his possession a manuscript copy of Gaukarunanidhi with corrections made* in it *by Swamiji in his own hand, and Rai Sahib had shown this copy to me.* Was it not Rai Sahib's duty in these circumstances to submit to Swamiji : 'Formerly you (Swamiji) were in favour of meat-eating, and now you oppose it.'

During Swamiji's lifetime, Rāi Sahib *had not the courage* to put any question to Swamiji, and now he (Rai Sahib) raises this objection before us. Our reply is that the notices given by Swamiji are correct."

(Vide, Mahatma Hansraj's **रायबहादुर मूलराज की दशप्रश्नी की समीक्षा**", p. 13, published by L. Khushal Chand Khursand, Lahore, 4, November, 1933).

II

P. Amar singh says in his pamphlet (pp. 45-46):

"The second editions of *Satyarth Prakash* and *Sanskar Vidhi* were ready for press, when by his tragic death, Hindu India lost Swami Dayanand. He died of poison at Ajmer on 30th October 1883, without writing a word to exclude references to meat diet from his works. The deletions and additions detailed above were done after his death."

In this statement, P. Amarsingh makes three allegations :

(1) that the second editions of the *Satyarth*

Prakash and the *Sanskar Vidhi* (new *Satyarth Prakash* and new *Sanskar Vidhi*) were ready for the press when Swamiji suddenly died on 30th October, 1833,

(2) that Swamiji did not write a word to exclude references to meat diet from his works, and

(3) that the deletions and additions were made after Swamiji's death.

The two allegations, No. 1 and 3 are untrue, as undisputed facts, I now relate in this chapter prove; and the second allegation does not arise at all. The statement that the new *Satyarth Prakash* and the new *Saskar Vidhi* were ready for the press when Swamiji died is misleading and untrue in as much as it means that those books were *only in manuscript form* when Swamiji died. The real fact is that at least the first ten chapters of the *new Satyarh Prakash had been printed in Swamiji's life-time, and Swamiji had corrected*[1] *the proofs of at least the first eleven chapters of it before he died, and that no deletions or additions could possibly be made in them after his death.*

M. Samarthdan's *Foreword* to the new *Satyarth Prakash*, and Swamiji's letters written to him as Manager, Vedic Yantralaya, Allahabad and printed in P. Bhagwat Dutt's *Rishi Dayanand ke Patra* &c. prove this conclusively.

(*a*) M. Samarthdan's *Foreword* is dated Aswin,

1 At one time, I had the impression that Swamiji did not read the proofs of the new *Satyarth Prakash*. But after reading Swamiji's letters printed by P. Bhagwat Dutt and Swami Shraddhanand, I have become convinced that Swamiji himself corrected the press proofs of the book.

Krishna Paksh, S. 1939 (28th September to 12th October, 1882 A. D.) a year before Swamiji's death asking the reader to excuse mistakes in printing the book as the printing was being done in a hurry, shows that *the printing of the new Satyarth Prakash began in 1882 A. D.*

(*b*) Swamiji's letter dated Agra 17, June, 1881 to P. Jwala Dutt says:—"*In future I will see all the proofs and will send for the manuscript written to my dictation as well as your corrected proofs.* From today, I will also see the proofs of *Veda Bhashya* to find out the mistakes". (For the original, see Appendix XI.)

(*c*) Swamiji's letter dated Udaipur, Sunday, Aswin Sud 3, S. 1939 (15th October 1882) to M. Samarthdan says: "From early morning to 11 or 12 noon, I do (बनाते हैं) Veda Bhashya. Afterwards, I do other work, *proof correcting etc., which work is of such a nature that no one but myself can do it.*" (For the original Hindi, see Appendix XI.)

(*d*) The daily routine of Swamiji's life described by P. Lekhram, in his *Life of Swami Dayanand Saraswati* (*p. 863*), *is as below*:

"From 8 A. M., Swamiji used to dictate *Veda Bhashya*.........Swamiji used to take his food at 12 noon: milk, vegetables, dal (pulses), rice, chapati and sometimes porridge. This was his daily food. He used to take his meals only once in twentyfour hours ....Then (after taking food) he used to lie down for half or three quarters of an hour, but not go to sleep. Then he used to drink a little water and sit quiet for two or four minutes. Then at 1 p. m., *he used to correct press proofs of the Satyarth Prakash and the Sanskar Vidhi* received from the press."

(*e*) Swamiji's letter dated Tuesday, Bhadra Bad 1, S. 1939 (29 August 1882 A. D.) to M. Samarthdan,

says: "Today I have sent you *five pages of Preface* and the first 32 pages of the first chapter of *Satyarth Prakash corrected by me*. They will reach you duly." (For original Hindi, see Appendix XI.)

(*f*) Letter dated Magh Sud 10, S. 1939 (16 February, 1883) from Swamiji to the Manager, Vedic Yantralaya (Bhagwat Dutt's *Rishi Dayanand ke Patra*, Part I, p. 36) says : "*I have received the proofs of the Satyarth Prakash and the Rig Vedadi Bhashya Bhumika* sent by you."

(*g*) Letter dated 20th August, 1883 from M. Samarthdan, Manager, Vedic Yantralaya, Allahabad printed in Swami Shraddhanand's *Rishi Dayanand-ka-Patra Vyavahar*, p. 463, says : "*Satyarth Prakash* is also being printed in between (printing *Ganpath*, *Nighantu*, etc). *Altogether 38 Forms (304 pages) have already been printed.* The *eleventh* Samullas (chapter) is being printed."

(*h*) Swamiji's letter dated Jodhpur, Bhadra Bad 30, S. 1940 (31st August, 1883 A D.) to M. Samarthdan says : "Received your letter of 29 August. Today I have sent you pp. 248 to 279 of the *Satyarth Prakash*. I have by now sent you all pages to the end of the *eleventh* Chapter (of *Satyarth Prakash*) (For the original Hindi, see Appendix XI).

(*i*) Letter of Aswin Bad 1st, S. 1940 (17 September, 1883) from Swamiji to M. Samarthdan (Bhagwat Dutt, Part I, p. 40) says : "I am sending you with this, *pages 272 to 319 of the twelfth chapter of the Satyarth Prakash.*"

(*j*) Swamiji's letter dated Aswin Bad 8th, Monday (24th September, 1883) to M. Samarthdan (Bhagwat Dutt's *Rishi Dayanand ke Patra*, Part I,

p. 41) forwarding the first 47 pages of the *Sanskar Vidhi* for printing.

(*k*) Swamiji's letter dated Aswin Bad 13th, Saturday (29th September, 1883) to M. Samarthdan (Bhagwat Dutt, Part I, p. 42) says : "*I am sending you one page preface and pages 320 to 344 of Satyarth Prakash* dealing with *Torait* (Old Testament) and *Zabur*. See that they have reached you. On Monday Aswin Bad 8th, S. 1940, I sent you pp. 1 to 47 of *Sanskar Vidhi*. They must have reached you. Send an acknowledgement. I will send replies to your other letters later".

(*l*) Charan Nawaldan's statement that he purchased a copy of the new *Satyarth Prakash* then printed only upto page 364, for Thakur Girdhārisingh (*vide*, p. 862 of Lekhram's *Life* &c.) shows that the first ten chapters which include *p. 183* of the manuscript of the new *Satyarth Prakash* containing the attempted interpolation and the whole of the Chapter on *Permitted and Forbidden Foods*, had been printed and published in Swamiji's lifetime.

Thus there could be no question of any additions to or alterations in the book in any way after Swamiji's death. It is also clear that whatever appeared in the books published before 1877 and was against Swamiji's declared doctrines and principles must be interpolations, while the books published after 1877 when Swamiji himself corrected their press proofs are his genuine works.

III

P. Amarsingh speaks (p. 20 of his pamphlet) of the schism caused in the Lahore Arya Samaj by difference of opinion on the question of meat-eating. I have

no personal knowledge of these differences and bickerings in the Lahore Arya Samaj. I do not, however, find it easy to believe when I see Mahatma Hansraj with his views clearly condeming meat diet, leading the *College Party* as it is called, that differences of opinion on meat diet *alone* caused the schism in the Lahore Arya Samaj in 1892 A. D.

P. Amarsingh further says (p. 50):

"Acknowledgement of the Muslim *kalma* makes one a Muslim. In the same way, acceptance of the ten principles of the Arya Samaj turns one an Arya," and adds, "I repeat that Swamiji did not pin down members of the Arya Samaj to his own opinions."

P. Amarsingh does not evidently know what the term *Arya* denotes. Every one who at present calls himself a *Hindu*, is an *Arya*, whether he does or does not believe in the ten principles of the Arya Samaj. Swamiji has repeatedly told us that we are all Aryas and not Hindus, whether we believe in the Vedas or the Puranas. By accepting the principles of the Arya Samaj and joining the Arya Samaj, one becomes an Arya Samajist or member of the Arya Samaj.

Further, if one believes in the Vedas but rejects Swamiji's interpretation of them and accepts Mahidhar's, then one cannot become a member of the Arya Samaj; for, then one does not really subscribe to the Ten Principles of the Arya Samaj. Though no Arya Samajist holds that Swami Dayanand Saraswati was infallible, yet every Arya Samajist holds that Swamiji's interpretation of the Vedas is in accord with the beliefs of the ancient Rishis and shows that the Vedas have all the requisites that *Revelation* must have, while Sayana's and Mahidhar's interpretations do not.

CHAPTER XI.

Conclusion.

TO SUMMARIZE, it has been proved,

1. That the *Swamantavyamantavya* which P. Amarsingh says is one of the three genuine books of Swamiji written before 1877 is not a book, but only a Statement of Swami Dayanand's *beliefs* and *disbeliefs*, and that it was written in 1882-83 A. D. as the concluding portion of the New *Satyarth Prakash* and has always been printed as such. (pp. 7-10);

2. That (*a*) the new *Satyarth Prakash* was written by Swami Dayanand Saraswati, that (*b*) he himself corrected and sent the manuscript copy of it for printing to the Vedic Yantralaya at Allahabad, that (*c*) he himself corrected the press proofs of the first ten Chapters of the new *Satyarth Prakash*, and that (*d*) these first ten chapters and a part of the eleventh chapter were printed under his supervision, and that a printed copy of them was sold by him at Jodhpur. (pp. 40, 67 and Chapter X, pp. 84-86.);

3. That Swamiji wrote and sent the manuscript of the new *Sanskar Vidhi* to the Vedic Yantralaya at Allahabad and that he corrected press proofs of it. (p. 86 (g))

4. That the Paropkarini Sabha has scrupulously printed the *Satyarth Prakash* and the *Sanskar Vidhi*

exactly as Swamiji left the manuscript copies of them with his own corrections ; and that the Sabha has from time to time taken steps to bring the printed copies of these books in strict accord with their manuscripts as corrected by Swamiji himself. (Chapter IX, pp. 71-75) ;

5. That the alterations in the new *Satyarth Prakash* and the new *Sanskar Vidhi* wherever made are nothing more than corrections of printing and clerical mistakes. (Chapter IX pp. 71-75) ;

6. That the Vedic Yantralaya, when it printed the first, second, and the third editions of the new *Satyarth Prakash* in 1884, 1887, and 1892 A.D. and the first edition of the new *Sanskar Vidhi* in 1884 A.D., was located at Allahabad and not Ajmer (as alleged by P. Amarsingh) and the Ajmer people or the present controllers of the Vedic Yantralaya had in those days nothing to do with it (Chapter VII, p. 52) ;

7. That the old *Satyarth Prakash*, printed and published at Benares in 1875 A.D., and the old *Sanskar Vidhi* printed and published in Bombay in 1877 A.D. though published as the works of Swami Dayanand Saraswati were written out by Pauranic pandits on Swamiji giving them instructions as to what to write. (Chapter II pp. 12-22) ;

8. That the pandits who prepared the press copies of these books and corrected their press proofs, and finally got them printed, interpolated in them many passages which are opposed to the doctrines

and beliefs held by Swamiji and are against the teachings of the Vedas. (Chapter III pp. 23-27);

9. That Swamiji has repeatedly stated in unmistakeable terms, that he disbelieves everything that is against the teachings of the Vedas, and that *meat diet* is against the teaching of the Vedas. (p. 21, & 31 to 37);

10. That the Aryas of old regarded meat diet as sinful (pp. 33-37).

11. That Swami Dayanand Saraswati, the Founder of Arya Samaj, throughout his life condemned meat diet and denounced in the severest terms the slaughter of animals to provide food for men. (Chapter IV, pp. 28-45 and p. 70).

12. That Swami Dayanand did not consider the use of meat obtained by slaughtering animals as discretionery, as alleged by P. Amarsingh in the Preface (p. III) to his pamphlet, but that he condemned it in all circumstances and held that eating meat was a sinful act. (p. 70 and Chapter IV).

13. That the allegation of R. B. Mulraj that a passage in Swami Dayanand's handwriting on the margin of a page of the manuscript copy of the new *Satyarth Prakash* permitting meat diet was withheld from publication by M. Samarthdan, is utterly false and untrue; that documentary evidence shows that an attempt was made in 1883 A.D. to interpolate in the new *Satyarth Prakash* while it was being printed at Allahabad, some writing allowing the flesh of certain animals to be eaten, but the attempt was frustrated by the vigilance of

the Manager of the Vedic Yantralaya, Allahabad. (Chapter VII, pp. 61-70).

14. That Maharshi Dayanand has explained in several of his books and also to a European Missionary at Lahore, that *Ashvamedh* and *Gaumedh* do not mean sacrifice of horse or cow; that *Ashva* in *Ashvamedh*, and *Gau* in *Gaumedh* do not mean horse and cow respectively, but that *Ashva* means fire and *Medh* means ghee and *Gau* means grain, and that *Ashvamedh* means putting ghee into fire in *Hom*, and cites *Shatpath Brahmana* as his authority, (pp. 42-45).

15. That Swamiji has clearly stated that wherever he has cited the opinions of the *Brahmanas*, *Grihasutras*, *Manusmriti* and other books it is *only to show what the opinions of these books are*, and that he accepts only such of those opinions authoritative as are in accord with the teachings of the Vedas. (p. 21).

16. Swamiji always condemned doing *shradhas* to the dead or giving *pinds* to them, and that the passages allowing the giving of *pinds* in the old *Satyarth Prakash* are unauthorizad interpolations, and that it is not true that Swamiji ever withdrew his opinion about *Shradhas*. (Chapter V, pp. 46 to 48).

17. That as alleged by P. Amarsingh in p. 49 and in the Preface to his pamphlet there has been no conspiracy of silence over Swamiji's opinion about meat amongst the Arya Samajists or the members of the Paropkarini Sabha. (p. 53)

18. That if anybody is guilty of want of moral courage which P. Amarsingh calls "Cowardly

Mentality " it is not the members of the Paropkarini Sabha, but his own preceptor. (p. 58).

19. That it is not true as allged by P. Amarsingh in the Preface to his pamphlet that there are a few copies of the old *Satyarth Prakash* and the old *Sanskar Vidhi* in the Vedic Yantralaya, the sale of which is prohibited by the Paropkarini Sabha ; the fact being that the Paropkarini Sabha possesses only one copy of each of these two books in its office and that there are no copies in the Vedic Yantralaya or the Vedic Pustkalaya for sale to the public (p. 4).

P. Amarsingh ends his diatribe against the Arya Samajists with the words:

"Arya Samajists, mind,

Swami Dayanand wanted to make you lions not lambs ; Aryas not Jains".

This also is not true.

SWAMI DAYANAND SARASWATI, who ranks with the highest and the noblest in the world, DID NOT WANT to make the Arya Samajists lions, predatory brutes, preying on other living beings and possessing neither a sense of justice, nor a knowledge of right and wrong.

Swami Dayanand wanted to make all men as far as possible, perfect and faultless, honest and heroic, merciful and protectors of the feeble and the weak, and helpful to all.

SWAMI DAYANAND wanted to make all men what all *ARYAS* in old days were, that is, NOBLE AND ENLIGHTENED, RIGHTEOUS,

PURE AND FREE, LOVERS OF TRUTH AND JUSTICE, and thus to spread peace throughout the world by making all men living in different climes and countries, PEACEFUL, JUST, GENEROUS, TRUTHFUL, FEARLESS, HELPFUL TO ALL AND WITH LOVE FOR ALL LIVING BEINGS, MEN AND ANIMALS.

APPENDICES

APPENDIX I

(*Vide*, p. 33.)

महर्षि दयानंद सरस्वती रचित 'गोकरुणानिधिः'
(दयानन्द-ग्रंथमाला, शताब्दी-संस्करण, भाग २)

पृष्ठ ६१६-६२०—'···विना अपराध किसी प्राणी का प्राण वियोग करके अपना पोषण करना यह सत्पुरुषों के सामने निन्दित कर्म क्यों न होवे' (भूमिका)

पृष्ठ ६२४—'···क्या संसार में उनसे भी अधिक कोई विश्वास-घाती, अनुपकारी, दुःख देनेवाले और पापी जन होंगे? इसीलिये यजुर्वेद के प्रथम ही मंत्र में परमात्मा की आज्ञा है कि (अघ्न्याः + यजमान-स्य पशून् पाहि) हे पुरुष ! तू इन पशुओं को कभी मत मार, और यजमान अर्थात् सबके सुख देनेवाले जनों के सम्बन्धी पशुओं की रक्षा कर, जिनसे तेरी भी पूरी रक्षा होवे। और इसीलिये ब्रह्मा से लेके आज पर्य्यन्त आर्य लोग पशुओं की हिंसा में पाप और अधर्म समझते थे और अब भी समझते हैं।'

पृष्ठ ६२५—'···हे मांसाहारियो ! तुम लोग, जब कुछ काल के पश्चात् पशु न मिलेंगे तब, मनुष्यों का मांस भी छोड़ोगे वा नहीं ? हे परमेश्वर ! तू क्यों इन पशुओं पर, जो कि विना अपराध मारे जाते हैं, दया नहीं करता ? क्या उन पर तेरी प्रीति नहीं है ? क्या उनके लिये तेरी न्यायसभा बन्द होगई है ? क्यों उनकी पीड़ा छुड़ाने पर ध्यान नहीं देता, और उनकी पुकार नहीं सुनता ? क्यों इन मांसाहारियों के आत्माओं में दया प्रकाश कर निष्ठुरता, कठोरता, स्वार्थपन और मूर्खता आदि दोषों को दूर नहीं करता ? जिससे ये इन बुरे कामों से बचें।'

APPENDIX II

(*Vide*, p. 39.)

महर्षि दयानन्द सरस्वतीजी कृत ऋग्वेद भाष्य अंक १ के टाइटिल के द्वितीय पृष्ठ पर प्रकाशित.

(सं० १९३५ वि०, निर्णयसागर प्रेस, मुम्बई)

॥ विज्ञापनम् ॥

'सबको विदित हो कि जो जो बातें वेदों की और उनके अनुकूल हैं, उनको मैं मानता हूँ, विरुद्ध बातों को नहीं। इससे जो जो मेरे बनाये सत्यार्थप्रकाश वा संस्कारविधि आदि ग्रन्थों में गृह्यसूत्र वा मनुस्मृति आदि पुस्तकों के वचन बहुत से लिखे हैं, वे उन ग्रन्थों के मतों को जनाने के लिये लिखे हैं, उनमें से वेदार्थ के अनुकूल का साक्षिवत् प्रमाण और विरुद्ध का अप्रमाण मानता हूँ। जो जो बात वेदार्थ से निकलती हैं, उन सब को प्रमाण करता हूँ, क्योंकि वेद ईश्वरवाक्य होने से सर्वथा मुझको मान्य है। और जो जो ब्रह्माजी से लेकर जैमिनि मुनि पर्यन्त महात्माओं के बनाये वेदार्थानुकूल ग्रन्थ हैं, उनको भी मैं साक्षी के समान मानता हूँ। और जो सत्यार्थप्रकाश के ४२ पृष्ठ और २५ पंक्ति में—'पित्रादिकों में से जो कोई जीता हो उसका तर्पण न करे और जितने मर गये हैं उन का तो अवश्य करे', तथा पृष्ठ ४७ पंक्ति २१—'मरे भये पित्रादिकों का तर्पण और श्राद्ध करता है' इत्यादि तर्पण और श्राद्ध के विषय में जो छापा गया है सो लिखने और शोधने वालों की भूल से छप गया है। इसके स्थान में ऐसा समझना चाहिये कि—जीवितों की श्रद्धा से सेवा करके नित्य तृप्त करते रहना यह पुत्रादि का परम धर्म है, और जो जो मर गये हों उनका नहीं करना, क्योंकि न तो कोई मनुष्य मरे हुए जीव के पास किसी पदार्थ को पहुँचा सकता और न मरा हुआ जीव पुत्रादि

ने दिये पदार्थों को ग्रहण कर सकता है। इससे यह सिद्ध हुआ कि जीते पिता आदि की प्रीति से सेवा करने का नाम तर्पण और श्राद्ध है, अन्य नहीं। इस विषय में वेदमंत्रादि का प्रमाण भूमिका के ११ अंक के पृष्ठ २५१ से लेके १२ अंक के २६७ पृष्ठ तक छपा है, वहां देख लेना॥'

टाइटिल पृष्ठ पर यह नोट है—

"विदित हो कि संवत् १९३५ भाद्रमास अंतपर्यन्त मध्यदेश के मेरठ नगर में पं० स्वामी दयानन्द सरस्वतीजी निवास करेंगे।"

APPENDIX III

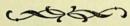
(*Vide*, p. 51.)

सत्यार्थप्रकाश

इस्टार प्रेस, बनारस, १८७५ ई० में मुद्रित

के

द्वितीय, तृतीय व चतुर्थ समुल्लास के प्रारंभ तथा अन्त के

अवतरण

पुराना सत्यार्थप्रकाश

(द्वितीय समुल्लास का प्रारंभिक भाग, पृष्ठ २६)

अथ शिक्षां वक्ष्यामः। मातृमान् पितृमानाचार्यवान् पुरुषो वेद इति श्रुतिः। प्रथम तो सब जनों को माता से शिक्षा होनी उचित है जन्म से लेके तीन बर्ष अथवा पांच वर्ष पर्यन्त अपने सन्तानों को सुशिक्षा अवश्य करै।............

(द्वितीय समुल्लास का अन्तिम भाग, पृष्ठ ३६)

......इस रीति से आठ वर्ष तक बालकों की शिक्षा होनी चाहिये जो कुछ और शिक्षा लिखी है सत्य भाषणादिक सो तो सबको करना उचित है जिनके सन्तान सुशिक्षित होंगे वे ही सुख पावैंगे और जिनके सन्तान सुशिक्षित न होंगे वे कभी सुख न पावैंगे। यह बाल-शिक्षा तो कुछ कुछ शास्त्रों के आशयों से लिख दी परन्तु सब शिक्षा का ज्ञान जब बेदादिक सत्य शास्त्रों को पढ़ेंगे और विचारेंगे तब होगा इसके आगे ब्रह्मचर्याश्रम और गुरु शिष्य की शिक्षा लिखी जायगी उसी के भीतर पढ़ने पढ़ाने की शिक्षा भी लिखी जायगी॥

इति श्रीमद्दयानन्द सरस्वती स्वामिकृते सत्यार्थप्रकाशे सुभाषा-विरचिते द्वितीयः समुल्लासः सम्पूर्णः॥ २॥

(इसके आगे पृष्ठ १०२ पर देखें)

APPENDIX III

(*Vide*, p. 51.)

सत्यार्थप्रकाश

वैदिक यंत्रालय, प्रयागनगर, १८८४ ई० में मुद्रित के द्वितीय, तृतीय व चतुर्थ समुल्लास के प्रारंभ तथा अन्त के अवतरण

नया सत्यार्थप्रकाश

(द्वितीय समुल्लास का प्रारंभिक भाग, पृष्ठ २८)

अथ द्वितीय समुल्लासारंभः ॥
अथ शिक्षां प्रवक्ष्यामः ॥

मातृमान् पितृमानाचार्य्यमान् पुरुषो वेद । यह शतपथ ब्राह्मण का वचन है । वस्तुतः जब तीन उत्तम शिक्षक अर्थात् एक माता दूसरा पिता और तीसरा आचार्य होवे तभी मनुष्य ज्ञानवान् होता है । वह कुल धन्य ! वह सन्तान बड़ा भाग्यवान् ! जिसके माता और पिता धार्मिक विद्वान् हों ।............

(द्वितीय समुल्लास का अन्तिम भाग, पृष्ठ ३५ व ३६)

माता शत्रुः पिता वैरी येन बालो न पाठितः ।
न शोभते सभामध्ये हंसमध्ये वको यथा ॥

यह किसी कवि का वचन है वे माता और पिता अपने सन्तानों के पूर्ण वैरी हैं जिन्होंने उनको विद्या की प्राप्ति न कराई वे विद्वानों की सभा में वैसे ही तिरस्कृत और कुशोभित होते हैं जैसे हंसों के बीच में बगुला । यही माता पिता का कर्त्तव्य कर्म परम धर्म और कीर्ति का काम है जो अपने सन्तानों को तन मन धन विद्या धर्म सभ्यता और उत्तम शिक्षायुक्त करना । यह बालशिक्षा में थोड़ासा लिखा इतने ही से बुद्धिमान् लोग बहुत समझ लेंगे ॥

इति श्रीमद्दयानन्दसरस्वतीस्वामिकृते सत्यार्थप्रकाशे सुभाषा-विभूषिते बालशिक्षाविषये द्वितीयः समुल्लासः सम्पूर्णः ॥ २ ॥

(इसके आगे पृष्ठ १०३ पर देखें)

[पुराना सत्यार्थप्रकाश]

(तृतीय समुल्लास का प्रारंभिक भाग, पृष्ठ ३६)

अथाध्ययनाध्यापनविधिं व्याख्यास्यामः ॥

आठ वर्ष का पुत्र और कन्याओं को पाठशाला में पढ़ने के लिये आचार्यके पास भेज देवैं अथवा पांचवें वर्ष भेज देवैं घर में कभी न रक्खैं परन्तु ब्राह्मण क्षत्रिय और वैश्य इनके बालकों का यज्ञोपवीत घर में होना चाहिये पिता यथावत् यज्ञोपवीत करै पिता ही उनको गायत्री मंत्र का उपदेश करै. गायत्री मंत्र का अर्थ भी यथावत् जना देवै…………

(तृतीय समुल्लास का अन्तिम भाग, पृष्ठ ६३)

……क्योंकि जो आनन्द मनुष्य में है सोई सूर्य लोग में आनन्द है किन्त्र एक ही अद्वितीय परमेश्वर आनन्दस्वरूप सर्वत्र पूर्ण है उस परमेश्वर को विद्यावान् यथावत् जानता है उस परमेश्वर के जानने और उनका यथावत् योग होने से उस विद्वान् को पूर्ण अखण्ड आनन्द होता है उस आनन्द के लेशमात्र आनन्द में ब्रह्मादिक आनन्दित हो रहे हैं और उस आनन्द को जिसने पाया है इस सुख को कोई गणना अथवा तौलना कभी नहीं कर सक्ता यह आनन्द विद्या के विना किसी को कभी नहीं हो सक्ता इससे सब मनुष्यों को विद्या ग्रहण करने में अत्यन्त यत्न करना योग्य है, यह ब्रह्मचर्याश्रम की शिक्षा तो संक्षेप में लिखी गई है इससे आगे चौथे प्रकरण में विवाह और गृहाश्रम की शिक्षा लिखी जायगी ॥

इति श्रीमद्दयानन्द सरस्वती स्वामिकृते सत्यार्थप्रकाशे सुभाषा-विरचिते तृतीयः समुल्लासः सम्पूर्णः ॥ ३ ॥

(चतुर्थ समुल्लास का प्रारंभिक भाग, पृष्ठ ६४)

अथ विवाहगृहाश्रम विधिंवक्ष्यामः ॥

पुरुषों का और कन्याओं का ब्रह्मचर्याश्रम और विद्या जब पूर्ण हो जाय तब जो देश का राजा होय और अन्य जितने विद्वान् लोग वे सब उनकी परीक्षा यथावत् करैं…………… …

(इसके आगे पृष्ठ १०४ पर देखें)

[नया सत्यार्थप्रकाश]

(तृतीय समुल्लास का प्रारंभिक भाग, पृष्ठ ३७)

अथाध्ययनाध्यापनविधिं व्याख्यास्यामः ॥

अब तीसरे समुल्लास में पढ़ने पढ़ाने का प्रकार लिखते हैं। सन्तानों को उत्तम विद्या, शिक्षा, गुण, कर्म और स्वभाव, रूप, आभूषणों का धारण कराना माता, पिता, आचार्य और सम्बन्धियों का मुख्य कर्म है। सोने, चांदी, माणिक, मोती, मूंगा आदि रत्नों से युक्त आभूषणों के धारण करने से मनुष्य का आत्मा सुभूषित कभी नहीं हो सकता।..................इसलिये आठ वर्ष के हों तभी लड़कों को लड़कों की और लड़कियों को लड़कियों की शाला में भेज देवें। जो अध्यापक पुरुष वा स्त्री दुष्टाचारी हों उनसे शिक्षा न दिलावें, किन्तु जो पूर्ण विद्यायुक्त धार्मिक हों वे ही पढ़ाने और शिक्षा देने योग्य हैं। द्विज अपने घर में लड़कों का यज्ञोपवीत और कन्याओं का भी यथायोग्य संस्कार करके यथोक्त आचार्यकुल अर्थात् अपनी २ पाठशाला में भेज दें।..........

(तृतीय समुल्लास का अन्तिम भाग, पृष्ठ ७६ व ७७)

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते।
वार्यन्नगोमहीवासस्तिलकांचनसर्पिषाम्॥ मनु० ॥

संसार में जितने दान हैं अर्थात् जल, अन्न, गौ, पृथिवी, वस्त्र, तिल, सुवर्ण और घृतादि इन सब दानों से वेदविद्या का दान अति श्रेष्ठ है। इसलिए जितना बन सके उतना प्रयत्न तन, मन, धन से विद्या की वृद्धि में किया करें। जिस देश में यथायोग्य ब्रह्मचर्य विद्या और वेदोक्त धर्म का प्रचार होता है वही देश सौभाग्यवान् होता है। यह ब्रह्मचर्याश्रम की शिक्षा संक्षेप से लिखी गई इसके आगे चौथे समुल्लास में समावर्तन और गृहाश्रम की शिक्षा लिखी जायगी॥

इति श्रीमद्दयानन्दसरस्वती स्वामिकृते सत्यार्थप्रकाशे सुभाषाविभूषिते शिक्षाविषये तृतीयः समुल्लासः संपूर्णः ॥ ३ ॥

(चतुर्थ समुल्लास का प्रारंभिक भाग, पृष्ठ ७८)

अथ समावर्त्तनविवाहगृहाश्रमविधिं वक्ष्यामः ॥

वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम्।
अविप्लुतब्रह्मचर्यो गृहस्थाश्रममाविशेत् ॥ मनु० ॥

(इसके आगे पृष्ठ १०५ पर देखें)

[पुराना सत्यार्थप्रकाश]

(चतुर्थ समुल्लास का अन्तिम भाग, पृष्ठ १५३)

......स्त्री लोगों को पति की सेवा और तीर्थ के स्थान में सास, श्वसुर इन तीनों की सेवा जो है सोई उत्तम कर्म है और अपने घर का कार्य और धनादिकों की रक्षा करना और सब कुटुम्ब में परस्पर प्रीति का होना सब दिन विद्या और नाना प्रकार के शिल्पों की उन्नति स्त्री लोग करैं और पुरुष लोग भी घर में कलह न करें परस्पर प्रसन्न होके रहना यही गृहस्थ लोगों का भाग्य और सुख की उन्नति है यह गृहस्थ लोगों की शिक्षा संक्षेप से लिख दिया और जो विस्तार से देखना चाहैं तो वेदादिक सत्य शास्त्र और मनुस्मृति में देख लेवैं इसके आगे वानप्रस्थ और संन्यासियों के विषय में लिखा जायगा।

इति श्रीमद्दयानन्द सरस्वती स्वामिकृते सत्यार्थप्रकाशे सुभाषा-
विरचिते चतुर्थः समुल्लासः सम्पूर्णः ॥ ४ ॥

[नया सत्यार्थप्रकाश]

जब यथावत् ब्रह्मचर्य आचार्यानुकूल वर्त्तकर धर्म से चारों, तीन, वा दो, अथवा एक वेद को साङ्गोपांग पढ़के जिसका ब्रह्मचर्य खंडित न हुआ हो वह पुरुष वा स्त्री गृहाश्रम में प्रवेश करे ॥ १ ॥..........

(चतुर्थ समुल्लास का अन्तिम भाग, पृष्ठ १२३)

जो कोई गृहाश्रम की निन्दा करता है वही निन्दनीय है और जो प्रशंसा करता है वही प्रशंसनीय है, परन्तु तभी गृहाश्रम में सुख होता है जब स्त्री और पुरुष दोनों परस्पर प्रसन्न, विद्वान्, पुरुषार्थी और सब प्रकार के व्यवहारों के ज्ञाता हों इसलिये गृहाश्रम के सुख का मुख्य कारण ब्रह्मचर्य और पूर्वोक्त स्वयंवर विवाह है। यह संक्षेप से समावर्त्तन, विवाह और गृहाश्रम के विषय में शिक्षा लिख दी। इसके आगे वानप्रस्थ और संन्यास के विषय में लिखा जायगा ॥

इति श्रीमद्दयानन्दसरस्वतीस्वामिकृते सत्यार्थप्रकाशे सुभाषाविभूषिते समावर्त्तनविवाहगृहाश्रमविषये चतुर्थः समुल्लासः सम्पूर्णः ॥४॥

APPENDIX IV

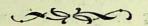
(*Vide*, p. 51.)

संस्कारविधि

एशियाटिकालय यंत्र, मुम्बई, विक्रम संवत् १९३३ में मुद्रित

के

प्रथम, द्वितीय और तृतीय संस्कार के प्रारंभ व अन्त के

अवतरण

पुरानी संस्कारविधि

(नोटः— प्रारंभ में भूमिका नहीं है। ईश्वर स्तुतिप्रार्थनोपासना वाले "विश्वानि देव........" आदि ८ मंत्र नहीं हैं। 'स्वस्तिवाचन' नहीं है, 'शांतिप्रकरण' भी नहीं है। ऋग्वेद के ११, यजुर्वेद के १५, सामवेद के ६ और अथर्ववेद के २६ तथा 'नमो ब्रह्मणे नमस्ते........' आदि मंत्र दिये गये हैं।

'सामान्य प्रकरण' का भाग बिलकुल नहीं है।

प्रत्येक संस्कार में ऐसे अनेक मंत्र एकत्र कर दिये हैं, जिनमें उस २ संस्कार का विधान है और उसके पश्चात् एक साथ ही सब मंत्रों के अर्थ दे दिये गये हैं, और ऐसा करके संस्कार की समाप्ति कर दी गई है। किसी भी संस्कार को करने की विधि, कि किस मंत्र द्वारा क्या किया जावे आदि कुछ भी स्पष्ट नहीं दिया गया है। कहीं २ पर साधारण संकेत कर दिया है और वह भी मंत्रों के अर्थ हिन्दी में करते समय, न कि जहां मंत्र दिये गये हैं।

संस्कारों में जिन मंत्रों का उल्लेख किया गया है, वे नयी संस्कार-विधि के संस्कारों वाले मंत्रों से प्रायः सब भिन्न हैं।

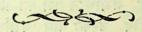
विवाह-संस्कार में विधि-विषयक कुछ मंत्रों के अन्त में एक

(इसके आगे पृष्ठ १०८ पर देखें)

APPENDIX IV

(*Vide*, p. 51.)

संस्कारविधि

वैदिक यंत्रालय, प्रयागनगर, संवत् १९४१ में मुद्रित
के
प्रथम, द्वितीय और तृतीय संस्कार के प्रारंभ व अन्त के
अवतरण

नयी संस्कारविधि

(नोटः—प्रारंभ में भूमिका दी गई है। ईश्वर स्तुतिप्रार्थनोपासना के "विश्वानि देव........" आदि ८ मंत्र दिये गये हैं।

'स्वस्ति वाचन' के ३१ तथा 'शान्ति प्रकरण' के २५ मंत्र पृथक् २ दिये गये हैं और इन मंत्रों में पुरानी संस्कार विधि में दिये मंत्रों में से केवलमात्र यजुर्वेद के ११ और अथर्ववेद का १ मंत्र दिया गया है, शेष उन मंत्रों से सर्वथा भिन्न हैं।

'सामान्य प्रकरण' १३ पृष्ठों में दिया गया है।

प्रत्येक संस्कार के प्रारंभ में गृह्यसूत्रों के कुछ प्रमाण उस संस्कार के विधायक देकर फिर क्रम से विधि लिखी गई है और किस मंत्र द्वारा क्या करना है, इसका स्पष्ट उल्लेख है। संस्कारों में विधि-विषयक जो मंत्र आये हैं, उनके अर्थ बिलकुल नहीं दिये गये, केवल विवाह संस्कार में कुछ प्रमुख मंत्रों के अर्थ टिप्पणी में दे दिये गये हैं। अथवा किसी संस्कार में किसी विशेष मंत्र का ही अर्थ दिया गया है, और संस्कार के अन्त में यथावश्यक आशीर्वाद सूचक वाक्य भी लिखे गये हैं।

पुरानी संस्कारविधि में संस्कारों के अन्दर जिन मंत्रोंका उल्लेख

(इसके आगे पृष्ठ १०९ पर देखें)

प्रकरण है जिसमें स्नातक होने के पश्चात् किस प्रकार गृहस्थ बने आदि का वर्णन है।

गृहाश्रम प्रकरण में संध्या, हवन आदि का वर्णन बिलकुल नहीं और न शालाकर्म विधि ही दी है।)

(गर्भाधान संस्कार का प्रारंभिक भाग, पृष्ठ ६)

अथ गर्भाधानं वक्ष्यामः ॥

अर्थ—गर्भस्याधानं—स्थापनं—स्थिरीकरणं. प्रथम गर्भाधान संस्कार लिखा जाता है. क्यों कि, जीव और शरीर के सम्बन्ध का आदि क्रियाभूत संस्कार यही है, इसी का नाम निषेक, ऋतुप्रदान और चतुर्थी कर्म भी है. गर्भाधान गर्भ का आधान—स्थापन, जिस क्रिया से गर्भ स्थिर होय, उसका नाम गर्भाधान कहते हैं. इसमें मनु का प्रमाण है.

निषेकादि श्मशानान्तो मन्त्रैर्यस्योदितो विधिः

अर्थ—निषेक—गर्भस्थापन प्रथम संस्कार से लेके श्मशानान्त (मृत्युपर्यन्त) शोलह संस्कार जिस्के वेदमंत्रों से कहे हैं. मंत्रों का विचार विचार से ही गर्भ स्थापन करना. भोजन, छादन तथा व्यवहार भी विचारपूर्वक करना चाहिये.........इस्में शतपथ के चौदहवे काण्ड के नवमे अध्याय का प्रमाण है.

स यः कामयेत महत्प्राप्नुया.........फलानीति सम्भृत्येत्यादि

(गर्भाधान संस्कार का अन्तिम भाग, पृष्ठ १८)

.........तथा पुनः गर्भवती स्त्री दश महिनों के बीच में पुरुष से प्रसंग न करै. तथा पुरुष भी स्त्री से प्रसंग न करै. और पुरुष एक वर्ष पर्यंत मिताहारी, ब्रह्मचारी और वीर्य की रक्षा में तत्पर रहै; जिस्से दूसरा संतान भी.........दो महीने के पीछे फिर भी स्त्री का शरीर युवावस्थास्थ बलयुक्त होता है; उसके पीछे यथोक्त रीति से परस्पर गर्भाधान की क्रिया करै.

इति संक्षेपतो वेदोक्तो गर्भाधानविधिः सम्पूर्णः

(इसके आगे पृष्ठ ११० पर देखें)

किया गया है, नयी संस्कारविधि के मंत्र प्रायः उनसे भिन्न हैं। और इसमें वह प्रकरण बिलकुल नहीं है जो पुरानी संस्कारविधि के विवाह-प्रकरण के अन्त में दिया गया है, इसके स्थान पर विवाह के उपरान्त जब बधू घर से श्वसुराल में आती है तो मार्ग में तथा पतिगृह पर उसके साथ क्या २ व्यवहार होवे, इसका वर्णन है, और विवाह संस्कार के प्रारंभ में भी बहुत सा प्रकरण विशेष है।

गृहाश्रम-प्रकरण विस्तृत रूप से दिया है। शालाकर्म विधि भी दी है और सन्ध्या, हवन तथा बलिवैश्वदेव के मंत्र भी दिये हैं।)

(गर्भाधान संस्कार का प्रारंभिक भाग, पृष्ठ २७)

अथ गर्भाधानविधिं वक्ष्यामः ॥

निषेकादिश्मशानान्तो मंत्रैर्यस्योदितो विधिः। मनुस्मृति द्वितीयाध्याये श्लोकः १६ ॥

अर्थः—मनुष्यों के शरीर और आत्मा के उत्तम होने के लिये निषेक अर्थात् गर्भाधान से लेके श्मशानान्त अर्थात् अन्त्येष्टि मृत्यु के पश्चात् मृतक शरीर का विधिपूर्वक दाह करने पर्यन्त १६ संस्कार होते हैं, शरीर का आरंभ गर्भाधान और शरीर का अन्त भस्म कर देने तक सोलह प्रकार के उत्तम संस्कार करने होते हैं, उनमें से प्रथम गर्भाधान संस्कार है ॥

गर्भाधान उसको कहते हैं कि जो "गर्भस्याधानं वीर्यस्थापनं स्थिरीकरणं यस्मिन्येन वा कर्मणा तद् गर्भाधानम्" गर्भ का धारण, अर्थात् वीर्य का स्थापन गर्भाशय में स्थिर करना जिससे होता है। जैसे बीज और क्षेत्र के उत्तम होने से अन्नादि पदार्थ भी उत्तम होते हैं वैसे.........इसमें यह प्रमाण है ॥

पंचविंशे ततो वर्षे......... ॥ १ ॥

सुश्रुते सूत्रस्थाने। अ० ३५ ॥.........

(गर्भाधान संस्कार का अन्तिम भाग, पृष्ठ ३८)

इन मंत्रों से आहुति देकर पूर्वलिखित सामान्यप्रकरण की शान्त्याहुति देके पुनः २५ पृष्ठ में लिखे प्रमाणे पूर्णाहुति देवे पुनः स्त्री के भोजन छादन का सुनियम करे कोई मादक मद्य आदि रेचक हरी-

(इसके आगे पृष्ठ १११ पर देखें)

(पुंसवन संस्कार का प्रारंभिक भाग, पृष्ठ १६)

॥ अथ पुंसवनम् २ ॥

इस्के अनेक विकल्प हैं, जिस दिवस गर्भ स्थित होय, उस्से द्वितीय, तृतीय वा चतुर्थ मास में पुंसवन संस्कार करना. पुरुषत्व का अर्थात् वीर्यत्व का लाभ जिस्में जिस करके होय, सो कहावै पुंसवन. सो आश्वलायन गृह्यसूत्र में प्रथमाध्याय के तेरहवे खंड में संक्षेप से पुंसवन का विधान है.

अथास्यै मण्डलागारच्छायायां……… ॥ ५ ॥ …………॥
यत्ते सुसीमे हृदये……… पौत्रमघन्नियाम् इति ॥ ७ ॥………
अथ पुंसवनं पुरा स्यन्दत………प्राग्विष्णु क्रमेभ्यः ॥ १६ ॥

गोभिल और सौनक गृह्यसूत्र में भी इसी प्रकार से पुंसवन विधान है;………

(पुंसवन संस्कार का अन्तिम भाग, पृष्ठ २२)

………सो प्रजापति—परमात्मा—सब विद्या और धर्म की अनुज्ञा—उपदेश करने वाला है; सो ……… क्यों कि ? इस संसार में संतानोत्पत्ति का परमेश्वर ने नियम निर्धारित यही किया है कि, स्त्री क्षेत्ररूप और पुरुष बीजरूप दोनों के संयोग से संतानोत्पत्ति होना. स्त्री से भिन्न अन्यत्र मनुष्योत्पत्ति नहीं होना, यह साधारण स्त्री और पुरुष का नियम है, सो स्त्री और पुरुष दोनों गर्भ और वीर्य की यथावत् रक्षा करै. ३ इत्यादि पुंसवन संस्कार का भी वेदादि शास्त्रों में यथार्थ विधान है. यह जो दुसरा पुंसवन संस्कार सो संक्षेप से पुरा हो गया.

इति पुंसवन संस्कारः पूर्तिं प्राप्तः

(इसके आगे पृष्ठ ११२ पर देखें)

[नयी संस्कारविधि]

तिक्की आदि ……तीक्ष्ण अधिक लालमिर्चा आदि स्त्री कभी न खावे किंतु घृत दुग्ध मिष्ट सोमलता अर्थात् गडूच्यादि औषधि चावल, मिष्ट, दधि, गेहूं, उर्द, मूंग, तुअर आदि अन्न और पुष्टिकारक शाक खावें ……दूध में सुंठि और ब्राह्मी औषधि का सेवन स्त्री विशेष किया करे जिससे संतान अति बुद्धिमान् रोगरहित शुभ गुण कर्म स्वभाव वाला होवे ॥

इति गर्भाधानविधिः समाप्तः ॥

(पुंसवन संस्कार का प्रारंभिक भाग, पृष्ठ ३९)

अथ पुंसवनम् ॥

पुंसवन संस्कार का समय गर्भस्थितिज्ञान हुए समय से दूसरे वा तीसरे महीने में है उसी समय पुंसवन संस्कार करना चाहिये जिससे पुरुषत्व अर्थात् वीर्य का लाभ होवे यावत् बालक के जन्म हुए पश्चात् दो महीने न बीत जावें तब तक पुरुष ब्रह्मचारी रह कर स्वप्न में भी वीर्य को नष्ट न होने देवे भोजन छादन शयन ……और दूसरा सन्तान भी उत्तम होवे ॥

अत्र प्रमाणानि ॥

पुमाꣳसौ मित्रावरुणौ …… तवोदरे ॥ १ ॥

प्रजापतिरनुमतिः ……दधदिह ॥ ३ ॥

अथर्व० कां० ६ सू० ११ ॥

इन मंत्रों का यही अभिप्राय है कि पुरुष को वीर्यवान् होना चाहिये इसमें आश्वलायन गृह्यसूत्र का प्रमाणः—

अथास्यै मंडला……॥ १ ॥

(पुंसवन संस्कार का अन्तिम भाग, पृष्ठ ४१)

सुपर्णोसि गरुत्माँ ……॥ १ ॥ यजु० अ० १२। मंत्र ४॥

इसके पश्चात् स्त्री सुनियम युक्ताहार विहार करे विशेष कर गिलोय ब्राह्मी ओषधी और सूंठी को दूध के साथ थोड़ी २ खाया

(इसके आगे पृष्ठ ११३ पर देखें)

(सीमन्तोन्नयन संस्कार का प्रारंभिक भाग, पृष्ठ २३)

॥ अथ सीमन्तोन्नयन संस्कारारंभः ॥

सीमन्तोन्नयन यह तृतीय संस्कार का विधान इस प्रकार आश्वलायन गृह्यसूत्र में प्रथमाध्याय के चौदहवें खंड में लिखा है कि,

चतुर्थे गर्भमासे सीमन्तोन्नयनम् ॥ १ ॥.........नदीमुपवसिथा भवन्ति ॥ ७ ॥ इति.

तथा यजुर्वेद का पारस्कर गृह्यसूत्र में भी ऐसा लिखा है कि,

पुंसवनवत्प्रथम गर्भे मासे षष्ठेऽष्टमे वा तिल मुद्ग मिश्रं स्थालीपाकं श्रपयित्वा.........तस्या नाम गृह्णाति ततो ब्राह्मण भोजनं ॥१७॥

वैसे ही गोभिल.........विशेष विधान यह है.

अथ सीमन्तकरणम्प्रथम गर्भे ॥ १ ॥.........रुपासीरत् ॥ १२ ॥

ऋग्वेद के मंत्रों से भी सीमन्तोन्नयन विधान है,.........

(सीमन्तोन्नयन संस्कार का अन्तिम भाग, पृष्ठ २८)

सामवेद के मंत्र ब्राह्मणस्थ मंत्रों का अर्थ.—अयमूर्ज्जा० इसका अर्थ कर चुके. २ येनादितेरिति. प्रजापति—परमात्मा अदिति—पृथिवी के सीमा को जिस सामर्थ्य से करता और जानता है, उस.........जन्म समय में, हे विपश्चित पते ! त्वं परेहि—जिस स्थान में पुत्र का जन्म होता होय, उससे दूर रहो; क्यों कि ? यह स्त्री पुत्र को इस वक्त जनेगी. ७

अथर्ववेदस्थ मंत्र का अर्थ.—हे स्त्री ! तूं प्रेमयुक्त दृष्ठी वाली, पति की रक्षक, सुखस्वरूप मंगलकारिणी.........देवर से नियोग करने वाली, सुविचार युक्त तेरे साथ हम लोग सदा आनन्द मंगल में रहैं, और ईश्वर की सदा भक्ति करैं १ इति सीमन्तोन्नयनं समाप्तं.

करे और अधिक शयन और अधिक भाषण अधिक खारा, खट्टा, तीखा·········लोभादि दोषों में न फंसे चित्त को सदा प्रसन्न रक्खे इत्यादि शुभाचरण करे।

इति पुंसवनसंस्कारविधिः समाप्तः ॥

(सीमन्तोन्नयन संस्कार का प्रारंभिक भाग, पृष्ठ ४२)

अथ सीमन्तोन्नयनम् ॥

अब तीसरा, संस्कार सीमन्तोन्नयन कहते हैं जिससे गर्भिणी स्त्री का मन संतुष्ट आरोग्य गर्भ स्थिर उत्कृष्ट होवे और प्रतिदिन बढ़ता जावे। इसमें आगे प्रमाण लिखते हैं ॥

चतुर्थे गर्भमासे सीमन्तोन्नयनम् ॥ १ ॥·········चतुर्वा ॥

यह आश्वलायन गृह्यसूत्र

पुंऽसवनवत्प्रथमे·········ष्टमे वा ॥

यह पारस्कर गृह्यसूत्र का प्रमाण·········लिखा है ॥

गर्भमास से चौथे महीने में शुक्लपक्ष में जिस दिन मूल आदि पुरुष नक्षत्रों से युक्त चंद्रमा हो······ ··सीमन्तोन्नयन संस्कार करें। इसमें प्रथम ४-२६ पृष्ठ तक विधि करके·········

(सीमन्तोन्नयन संस्कार का अन्तिम भाग, पृष्ठ ४५)

आरंभ में इस मंत्र का गान कर के पश्चात् अन्य मंत्रों का गान करें तत्पश्चात् पूर्व आहुतियों के देने से बची हुई खिचड़ी में पुष्कल घृत डाल के गर्भिणी स्त्री अपना प्रतिबिम्ब उस घी में देखे·········
स्त्री लोग ऐसा आशीर्वाद देवें ॥

ओं वीरसूस्त्वं भव, जीवसूस्त्वं भव, जीवपत्नी त्वं भव ॥

ऐसे शुभ मांगलिक वचन बोले तत्पश्चात् संस्कार में आये हुए मनुष्यों का यथायोग्य सत्कार करके स्त्री स्त्रियों और पुरुष पुरुषों को विदा करें ॥

इति सीमन्तोन्नयनसंस्कारविधिः समाप्तः ॥

APPENDIX V.

(*Vide*, p 55.)

महर्षि श्रीमद्‌यानंद सरस्वतीजी के पत्र रा० ब० लाला मूलराजजी के नाम.

"ऋषि दयानंद सरस्वती के पत्र और विज्ञापन, चतुर्थ भाग"
(जुलाई सन् १६२७) से उद्धृत

(१)

श्रीयुत लाला मूलराजजी आनंदित रहो।

प्रकट हो कि पत्र आपका २८ फ० का लिखा पहुंचा। हाल मालूम हुआ। गोकरुणानिधि पहुंचने से खातिर जमा हुई। इसका अंग्रेजी तर्जमा जलदी करके हमारे पास रवाना कर दीजिये। हम भी उसको किसी अच्छे विद्वान् अंग्रेज़ी वाले से सुन लेवेंगे।...... अब हम आगरा से ८ वा ६ मार्च को चल कर १० मार्च को जयपुर पहुँचेंगे। जो पत्रादि वा गोकरुणानिधि भेजें तो वहीं भेजिये।......॥

आगरा
३ मार्च १८८१

हस्ताक्षर
दयानंद सरस्वती

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(२)

लाला मूलराजजी एम० ए० आनंदित रहो।

अर्सा तीन महीने के लगभग व्यतीत हुआ कि हमने आगरे के मुकाम से प्रथम ही गोकरुणानिधि की प्रति आपके पास इस अभिप्राय से भेजदी है कि इसका बहुत अच्छा तर्जुमा अंगरेजी भाषा में कर दीजिये। कि वह जल्द छपकर अंगरेज राजपुरुषों वा सामान्यों के अवलोकनार्थ विलायत तक भी भेजी जावें। जिस्से इस बड़े धर्म कार्य में फलप्राप्ति होवै। परन्तु मालूम नहीं अब तक उस्के तर्जुमे में क्यों विलम्ब हुआ। शायद आप भूल गये वा कार्य की बहुतायत से यह ढील हुई। ऐसे कार्य में आलस्य वा सुस्ती होना अच्छा नहीं। सो अब शीघ्र उक्त काम को पूर्ण करके भेज दीजिये।.........॥

ता० २८ मई सन् १८८१ ई०
मिती ज्येष्ठ सुदी १ सं० १६३८

द० स० (अजमेर)

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(३)

११ नवम्बर सन् ८१ ई०
गढ़ चित्तोड़, राज मेवाड़

लाला मूलराजजी आनन्दित रहो।

पत्र आपका पहुंचा। समाचार विदित हुआ। परंतु यहां हमारे पास कोई इंगलिश का विद्वान् नहीं है। इस वास्ते यहां भाषान्तर होना असम्भव है। जब आप इतना भी पुरुषार्थ नहीं कर सकते तब आर्यसमाज की उन्नति किस प्रकार होगी। हम चाहते थे कि किसी प्रकार आप ही इस गोकरुणानिधि पुस्तक को अंग्रेजी में करें तो बहुत ठीक होता और शीघ्र ही हो जाता परंतु अभी तक आपको अवकाश नहीं मिला है। किंतु देश उन्नति के वास्ते थोड़ा अवकाश निकालना चाहिये। जब आप लोग कुछ नहीं करेंगे तब हम अकेले क्या कर सकेंगे। जो किसी प्रकार आपसे तरजमा न हो सके तो हमारे पास भेज दो। जब हम मुंबई जावेंगे वहां इँगलिश के विद्वान् मिलेंगे तब अंगरेजी में करा लेंगे जैसा बना हो यहां भेज दो।……॥

वि० मार्ग० वदी ६ शनि० }
सं० १९३८ }
दयानन्द सरस्वती

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(४)

९ दिसम्बर सन् ८१ ई०
चित्तोड़गढ़, राज मेवाड़

लाला मूलराजजी आनन्दित रहो।

आपका पत्र आया। समाचार विदित हुआ। आपने जो गोकरुणानिधि पुस्तक को इंगलिश में भाषांतर कर देना स्वीकार किया उससे बहुत आनन्द हुआ। क्योंकि अंगरेजी भाषा होने से अन्य देश वालों को भी लाभ पहुंचेगा।…………………………॥

दयानन्द सरस्वती

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(५)

लाला मूलराजजी एमे आनन्दित रहो॥

……………………बड़े भारी शोक की बात है कि आपने अब तक गोकरुणानिधि की अंगरेजी नहीं की। हमें निरास होकर यहां मम्बई में और लोगों से अंगरेजी बनवानी पड़ी। अब उसमें कुछ मत बनाना।…………………………॥

मिती वैशाख शुदी ११ शनि० }
सम्वत् १९३९, मम्बई वालकेश्वर। }
द० स०

APPENDIX VI

(*Vide*, p. 67.)

श्री म० समर्थदानजी, मैनेजर वैदिक-यंत्रालय, प्रयाग का पत्र महर्षि दयानन्दजी सरस्वती की सेवा में

वैदिक-यंत्रालय, प्रयाग
१३-७-८२

श्री स्वामीजी की सेवा में

श्री० महाराज, नमस्ते।

निवेदन यह है कि वेदभाष्य में जो मांसभक्षण का विधान आया था उसको तो आपने निकाल दिया था और मुझको भी आज्ञा दी थी कि मांस का विधान न आवे इस प्रकार से छाप दो सो मैंने छाप दिया था। अब सत्यार्थप्रकाश के भक्षाभक्ष का प्रकरण पाया इसमें भी आपने मांस खाने की आज्ञा स्पष्ट दी है।

प्रथम जब पुस्तक लिखा गया था तब तो मांस की आज्ञा नहीं दी, पीछे से शोधते समय आपने दी है ऊपर से आपने बनाया है इससे मेरी शक्ति नहीं कि मैं इसको काट दूं इसलिये आपसे निवेदन किया। अब जैसी आपकी आज्ञा हो वैसा किया जाय। आपने ऐसी आज्ञा दी है कि जिन पशुओं को क्षत्रिय लोग खेतों की रक्षा के लिए मारें वा अन्य ऐसे कारण मारें तो उनका मांस खावो तो कुछ दोष नहीं है। परन्तु यह जड़ ऐसी है कि जिसके कारण से लोग अच्छी प्रकार मांसाहारी हो जायंगे। क्योंकि बुरे काम के लिए थोड़ा सा भी सहारा मिल जाय तो मनुष्य स्वार्थवश होकर बढ़ा लेता है। जो किसी प्रकार से मांस की आज्ञा मिलगई तो लोग अनेक मार्ग निकाल लेंगे। इसलिए आप जो बात ग्रन्थ में छपवाना चाहें, सो कृपा करके प्रथम विचार कर लिया करें तो उपकार विशेष हो। इस विषय में जैसी आपकी आज्ञा हो लिखें।

थोड़े २ काल में विचार का बदलना हानिकारक होता है। उपद्रवी पशुओं का मारना तो ठीक है, परन्तु इनका मांस सदैव के लिए प्रवृत्ति करता है फिर तो निरुपद्रवी भी बेचारे मारे जायंगे। जैसी कि आजकल की गति देखने में आती है। बुराई का मूल थोड़ा सा ही होता है परन्तु पीछे तो बट वृक्षवत् बड़ा विस्तार कर लेती है।

बुरे कामों का वारंवार निषेध करने पर भी लोग कर लेते हैं और अच्छे को सहस्र वार भी उपदेश करने से भी नहीं करते। मांसाहार में यदि दोष है तो उसका विधान किञ्चिन्मात्र भी नहीं होना चाहिए। जो किया जायगा तो इसकी प्रथा विशेष होगी। मांस के साथ मदिरा भी लगी है जो दोनों की प्रवृत्ति हुई तो सब उन्नति गिर जायगी और विपरीत फल उत्पन्न होगा। फिर जैसा आप उचित समझें वैसा करें। सत्यार्थप्रकाश का एक फार्म तो और छपेगा पीछे से आपका पत्र आवेगा तब छपेगा कृपा करके पत्र शीघ्र दीजिए।

यह पत्र मैंने कार्यालय से पृथक् लिखा है। इसमें नम्बर नहीं डाला है क्योंकि कार्यालय के पत्रों की नक़ल रामचन्द्र करते हैं और ये हम लोगों के विचार से सर्वथा पृथक् है। किन्तु विरुद्ध कहिये। इस पत्र का विषय ऐसा खानगी है कि विरोधियों को प्रगट होने से बड़ी हानि होती है।

आर्यों के आचार्य का यंत्रालय, आर्यों ही के द्रव्य ही से बना और नौकर सब अनार्य रखे जाँय यह भी एक काल की विचित्र गति का परिचय है। आर्यों के पैसे और सम्पत्ति का दर्द अनार्यों को कहां तक होता है इसको भी विचारशील सोच सकते हैं। कृपा करके सत्यार्थप्रकाश के विषय में तत्काल आज्ञा दीजिये।

आपका आज्ञाकारी,

समर्थदान

मैनेजर.

APPENDIX VII

(*Vide*, p. 78.)

महर्षि दयानन्द सरस्वती का शास्त्रार्थ विवरण

श्री देवेन्द्रनाथ मुखोपाध्याय कृत
'महर्षि दयानन्द का जीवन चरित' से संगृहीत

(सन् १८६७ से सन् १८७७ तक)

पृष्ठ	सन् वा संवत्	स्थान	नाम, जिसके साथ हुआ
१०५	आश्विन सं० १९२४, सन् १८६७	कर्णवास	पं० अम्बादत्त पर्वती से।
१०९	मार्गशीर्ष सं० १९२४, सन् १८६७	रामघाट	स्वामी कृष्णानन्द से।
१११	पौष सं० १९२४, सन् १८६७	कर्णवास	पं० हीरावल्लभ से।
१२९	कार्त्तिक शु० १३ सं० १९२५, सन् १८६८	ककोड़े का मेला	पं० उमादत्त से।
१३०	मार्गशीर्ष कृष्णा १० सं० १९२५, सन् १८६८	नरदौली	एक संन्यासी से।
१३५	पौष सं० १९२५, सन् १८६८	फर्रुखाबाद	पं० श्रीगोपाल से।
१४०	ज्येष्ठ शु० १० सं० १९२६ १९ जून सन् १८६९	फर्रुखाबाद	पं० हलधर ओझा से।
१५०	३१ जुलाई सन् १८६९, सं० १९२६	कानपुर	पं० हलधर ओझा से।
१६७	का० शु० १२ सं० १९२६, १६ नव० सन् १८६९	काशी	पंडित मंडली से।
१९१	फाल्गुन सं० १९२६, सन् १८६९	मिर्जापुर	पं० जयश्री आदि से।

पृष्ठ	सन् वा संवत्	स्थान	नाम, जिसके साथ हुआ
२११	सं० १९२९, सन् १८७२	डुमराऊँ	पं० दुर्गादत्त से।
२१३	सं० १९२९, सन् १८७२	आरा	पं० रुद्रदत्त व पं० चन्द्रदत्त से।
२१५	भाद्र शु० ३-४ सं० १९२९, ९-७ सित० सन् १८७२	पटना	पंडित मण्डली से।
२२८	२३ मार्च सन् १८७३, सं० १९३०	कलकत्ता	पं० महेशचन्द्र न्याय-रत्न से।
२३४	सन् १८७३, सं० १९३०	कलकत्ता	कुछ हिन्दू पंडितों से।
२३६	८ अप्रैल सन् १८७३, सं० १९३०	कलकत्ता	पं० ताराचरण से।
२४३	ज्येष्ठ व० १४ सं० १९३०, २५ मई सन् १८७३	छुपरा	पं० जगन्नाथ से।
२४४	आ० कृ० १ सं० १९३०, ११ जून सन् १८७३	आरा	पं० रुद्रदत्त से।
२५०	मार्गशीर्ष वदि १३ सं० १९३०, सन् १८७३	लखनऊ	पं० गङ्गाधर शास्त्री से।
२७७	आषाढ़ सं० १९३१, जुलाई सन् १८७४	प्रयाग	ईसाई नीलकण्ठ शास्त्री से।
३०६	दिसम्बर सन् १८७४, सं० १९३१	सूरत	पं० इच्छाशंकर आदि से।
३१०	दिसम्बर सन् १८७४, सं० १९३१	भडौंच	पं० माधवराव त्र्यंबक-राव से।
३३०	१० मार्च सन् १८७५, सं० १९३२	बम्बई	पं० खेमजी बालजी जोशी आदि से।
३६०	सन् १८७५, सं० १९३२	बड़ौदा	पं० यज्ञेश्वर शास्त्री आदि से।
३६६	२७ मार्च सन् १८७६, सं० १९३३	बम्बई	पं० रामलाल से।
३८०	नवम्बर सन् १८७६, मार्गशीर्ष सं० १९३३	बरेली	पं० अंगदराम शास्त्री से।
३८१	नवम्बर सन् १८७६, मार्गशीर्ष सं० १९३३	मुरादाबाद	पादरी डब्ल्यू० पार्कर से।

पृष्ठ	सन् वा संवत्	स्थान	नाम, जिसके साथ हुआ
३९२	१९-२३ मार्च सन् १८७७, चैत्र सं० १९३४	चांदापुर	ईसाई और मुसलमानों से।
४३५	श्रा० शु० ९ सं० १९३४, १८ अगस्त सन् १८७७	गुरदासपुर	पं० लक्ष्मीधर व पं० दौलतराम से।
४४०	२४ सित० सन् १८७७, आश्विन सं० १९३४	जालंधर	मौलवी अहमदहसन से।

३० शास्त्रार्थ

(सन् १८७८ से सन् १८८३ तक)

पृष्ठ	सन् वा संवत्	स्थान	नाम, जिसके साथ हुआ
४५५	जनवरी सन् १८७८, सं० १९३४	गुजरात	मि० बुचानन से।
४५७	जनवरी सन् १८७८, सं० १९३४	गुजरात	जम्मू के एक पंडित से।
४६१	३ फरवरी सन् १८७८, सं० १९३४	वजीराबाद	पं० वासुदेव से।
४६३	१९ फरवरी सन् १८७८, सं० १९३५	गुजरानवाला	पादरियों से।
५०६	मार्गशीर्ष सं० १९३५, २८ नवम्बर सन् १८७८	अजमेर	पादरी ग्रे से।
५५१	४ अगस्त सन् १८७९, सं० १९३६	बदायूं	पं० रामप्रसाद से।
५५४	२५-२७ अगस्त सन् १८७९, सं० १९३६	बरेली	पादरी स्काट से।
६७८	भा० वदि १४ से सुदी ५ सं० १९३९, ११-१७ सित० सन् १८८२	उदयपुर	मौलवी अब्दुर्रहमान से।

८ शास्त्रार्थ

नोट:—इस सूची में उन्हीं शास्त्रार्थों का समावेश किया गया है जो नियमपूर्वक शास्त्रार्थ हुए। साधारण बातचीत में जो वाद विवाद हुए हैं उन्हें नहीं लिया गया है।

APPENDIX VIII

(*Vide*, p. 78.)

महर्षि दयानन्द सरस्वतीजी की दिनचर्या

श्री देवेन्द्रनाथ मुखोपाध्याय कृत 'महर्षि दयानन्द सरस्वतीजी का जीवन चरित' से

कर्णवास--(संवत् १९२४: सन् १८६७ ई०)

कर्णवास में स्वामीजी माघ के अन्त वा फाल्गुन तक रहे। ठाकुर गोपालसिंह ने स्वामीजी के लिये एक कुटिया अलग बनवादी थी; और एक तख़्त डलवा दिया था। स्वामीजी रात्रि को २ बजे उठकर गङ्गातट पर दूर चले जाते थे, और वहां शौचादि से निवृत्त होकर समाधिस्थ हो जाते थे। समाधि खुलने के पश्चात् व्यायाम करते और फिर कुटिया में आकर विराजमान हो जाते थे। इतने में एक घंटा दिन चढ़ जाता था और आगन्तुकों की भीड़ लग जाती थी। फिर वह लोगों की शंकाओं के समाधान और उपदेश में प्रवृत्त हो जाते थे। शरीर पर रज लगाते और संस्कृत बोलते थे, एक लंगोट के अतिरिक्त कोई वस्त्र वा पात्र न रखते थे। शीतकाल में भी कोई वस्त्र न ओढ़ते थे। रात्रि में केवल पियार ऊपर डाल लेते थे, ईंटों का तकिया करते थे। (भाग १। पृष्ठ ११२)

बंबई--(संवत् १९३१: २९ जनवरी, सन् १८७५ ई०)

बम्बई में स्वामीजी की दिनचर्या इस प्रकार थी कि रात्रि में तीन बजे उठकर कुल्ला करके कुछ जल पीते और शौच स्नान करके समाधिस्थ होजाते और सूर्योदय से पहले ही घूमने चले जाते, और एकान्त में एक घण्टा ध्यानावस्थित रहते, ८ बजे आसन पर लौट आते और २० मिनट तक विश्राम करते, फिर दूध पीते और ११ बजे तक लिखने लिखाने का कार्य करते, फिर स्नान करके भोजन करते और थोड़ी देर तक लेट कर ४ बजे तक कार्य करते। ४ बजे

से १० बजे तक आगन्तुकों से मिलते और सत्संग में उपदेश करते। रात्रि में केवल दूध पीते और भोजन न करते थे। ठीक १० बजे सो जाते। निद्रा उनके इतनी वश में थी कि पलंग पर लेटते ही गहरी नींद सो जाते थे। (भाग १ । पृष्ठ ३४८)

पुष्कर—(कार्त्तिक, संवत् १६३५: नवम्बर, १८७८ ई०)

पुष्कर में महाराज बहुत सवेरे भ्रमण करने चले जाते थे, वापस आकर दुग्ध और ब्राह्मी का स्वरस पान करते थे, और वेदभाष्य लिखाने बैठ जाते थे। ग्यारह बजे तक वेदभाष्य लिखाते थे, और फिर स्नान और दण्ड मुगदर का व्यायाम कर के भोजन पाते थे। रात्रिमें चित्रक की छाल के साथ दुग्ध पान करते थे। वह १४ नवम्बर सन् १८७८ तक पुष्कर में रहे। (भाग २ । पृष्ठ ५०७)

दानापुर—(कार्त्तिक, संवत् १६३६: नवम्बर, १८७६ ई०)

दानापुर में महाराज की दिनचर्या इस प्रकार थी कि प्रातः काल वह बहुत सवेरे उठते थे, परन्तु किस समय उठते थे, यह कोई नहीं जानता। उठकर और शौचादि से निवृत्त होकर भ्रमण करने जाते थे। कभी २ तो बांकेपुर के पास तक भ्रमण करते चले जाते थे। भ्रमण के पश्चात् चाय पीते थे, और फिर ११ बजे तक 'वेदभाष्य' और 'वेदांगप्रकाश' लिखाते थे। तदनन्तर स्नान करके भोजन करते थे। कुछ देर विश्राम करने के पश्चात् दर्शकों से बातचीत करते रहते थे, और फिर व्याख्यान देने चले जाते थे। रात्रि के १० बजे के पश्चात् किसी को अपने पास न रहने देते थे। महाराज बहुत दिनों से संग्रहणी रोग से आक्रान्त थे। उसके उपशमनार्थ वह सरस्वती चूर्ण बनाकर खाया करते थे। दानापुर में उनके मसूड़ों और गले में सूजन हो गया था। महाराज व्याख्यान नियत समय पर आरम्भ कर देते थे। श्रोताओं के आने की प्रतीक्षा न करते थे। (भाग २ । पृष्ठ ५६१)

आगरा—(दिसम्बर, १८८० व जनवरी, सन् १८८१ ई०)

आगरे में स्वामी जी प्रातःकाल ३-४ बजे नगर से बाहर घूमने चले जाते थे, और प्रातः कृत्य से निवृत्त होकर जब वापस आते थे, तो दुग्धपान कर के वेदभाष्य लिखाने बैठ जाते थे। फिर ११-१२ के बीच भोजन करते थे। और तत्पश्चात् सायंकाल दर्शकों से बातचीत करते रहते थे। (भाग २ । पृष्ठ ६३४)

जोधपुर—(मई, सन् १८८३ ई०)

जोधपुर में महाराज की दिनचर्या इस प्रकार थी कि प्रातः काल के ४ बजे उठकर कुल्ला दातन करके थोड़ी सी सौंफ फाँक कर दो चार घूंट जल पीते थे, और फिर ४-५ करवट लेते और ५ बजे भ्रमण करने चले जाते। दो कोस के लगभग जाते थे। जाते हुए कुछ मन्द गति से और लौटते हुए इतनी द्रुतगति से चलते थे कि डेरे पर पहुँचते २ पसीने में तर हो जाते थे। डेरे पर आकर पसीने को कपड़े से पूंछते न थे, वरन् उस पर रेत लगा देते थे। जंगल में शौच से निवृत्त होकर किसी वृक्ष के नीचे बैठकर आध घण्टे के लगभग ध्यानावस्थित हो जाते थे। जूता बहुत मजबूत पहनते थे, और भ्रमण को जाते समय हाथ में एक मोटा सोटा रखते थे। भ्रमण से लौटकर १५-२० मिनट कुर्सी पर बैठ कर हवा लेते थे और एक ग्लास जलमिश्रित दुग्ध पान करते थे। ८ बजे से वेदभाष्य का लिखाना आरम्भ करते और ग्यारह बजे तक उसमें व्यस्त रहते। उसके पश्चात् स्नान करके थोड़ी देर एक कोठरी में जाकर उसके द्वार बन्द करके व्यायाम करते थे। बारह बजे भोजन करते और एक पान खाकर आधा या पौन घंटा पलंग पर लेट जाते, परन्तु सोते न थे। फिर उठकर थोड़ा सा जल पीते और दो चार मिनट बैठे रहते। तत्पश्चात् सत्यार्थप्रकाश और संस्कारविधि के प्रूफ़ शोधते और पत्रों के उत्तर लिखाते। तीन बजे फिर स्नान करके सारे शरीर पर मुलतानी मिट्टी लगाते और मस्तक, भुजा और वक्षःस्थल पर चन्दन लगाते। चार बजे व्याख्यान स्थल में पधारते। उस समय एक रेशमी धोती पहने होते थे। सिर पर पगड़ी होती थी, और एक चादर शरीर पर डाल लेते थे। ६ बजे तक व्याख्यान देकर ८ बजे तक जो कोई पूछता उसको उत्तर देते। १० बजे तक बैठे रहते और समाचारपत्रादि सुनते। १० बजते ही सो जाते। उस समय कोई बैठा होता तो उससे स्पष्ट कह देते कि अब मेरे सोने का समय होगया है, शेष बात कल कीजिए। भोजन केवल एक ही समय किया करते थे। रात्रि में सोने से पहिले दुग्ध पान किया करते थे। महाराज का आम बड़ा प्यारा फल था। आम चूस २ कर दूध पिया करते थे। उस समय जो भी पास बैठे होते उन्हें भी आम खिलाते, तदुपरान्त दूध पिलाते। कभी २ अमरस और दही का श्रीखण्ड भी बनवाते थे। (भाग २। पृष्ठ ६१८)

APPENDIX IX

(*Vide*, p. 81.)

सत्यार्थ-प्रकाशक माला सं० १ दश-प्रश्नी

प्र० (६) क्या श्री स्वामीजी के ग्रन्थ जैसे उन्होंने बनाये थे, वैसे ही चले आते हैं ?

उ० (६) नहीं। सत्यार्थप्रकाश प्रथम बार १८७५ में तथा संस्कारविधि १८७७ में छपे थे। यह एक प्रसिद्ध बात है कि इन ग्रन्थों में कई ऐसे विषय हैं, जिनका इनमें एक प्रकार से वर्णन पाया जाता है, और इन्हीं के दूसरे संस्करणों में, जो श्री स्वामीजी के देहान्त के उपरान्त छपे, दूसरे प्रकार से मिलता है। पहले सत्यार्थप्रकाश में (पृष्ठ ३०१, ३०२) श्री स्वामीजी ने यह शिक्षा दी थी कि मांस तथा अन्य खाद्य पदार्थों का यज्ञ में होमने के पश्चात् सेवन किया जावे। पहली संस्कारविधि (पृष्ठ ४२) में उन्होंने अन्नप्राशन संस्कार के अवसर पर बच्चों को तीतर का शोरवा पिलाने का विधान किया था। इन बातों का अब प्रचलित इन ग्रन्थों में कोई इशारा नहीं पाया जाता। यह ठीक है कि कुछ बातों को श्री स्वामीजी ने स्वयं भी बदला था। परन्तु इस में भी संदेह नहीं कि दूसरे लोगों ने भी बीच में दखल दिया है इस बारे में, मैं आपको दो विशेष घटनाएं सुनाता हूँ। सन् १८६१ के आरम्भ में मुन्शी समर्थदान, भूतपूर्व मैनेजर वैदिक-यन्त्रालय, अमृतसर में मुझे मिलने को आए। उन्होंने उस अवसर पर मुझे बताया कि श्री स्वामीजी ने सत्यार्थप्रकाश, दूसरे संस्करण के भक्ष्य-अभक्ष्य सम्बन्धी दसवें समुल्लास में मांस खाने की इजाज़त दी हुई थी। परन्तु क्योंकि उन दिनों वह मांसभोजन के बड़े विरोधी थे, उन्होंने श्री स्वामीजी की अनुमति के विरुद्ध अपनी इच्छानुसार, उन पंक्तियों को छपने नहीं दिया। जब उसी वर्ष, सितम्बर महीने में मैं परोपकारिणी सभा की बैठक में शामिल होने के लिए अजमेर गया, तो उन्होंने मुझे वह मूल हस्तलिखित ग्रन्थ निकलवा कर दिखलाया, जिसके हाशिए पर श्री स्वामीजी ने उन मांसविषयक पंक्तियों को अपने हाथ से लिखा हुआ था। वह ग्रन्थ इस समय तक वैदिक-यन्त्रालय अजमेर में सुरक्षित है, और अब तक कितने ही और व्यक्ति भी उसे देख चुके हैं।

(दशप्रश्नी पृष्ठ ६–१०)

APPENDIX X

(*Vide*, p. 82.)

महात्मा हंसराजजी लिखित

रा० ब० मूलराज की दशप्रश्नी की समीक्षा

नवें प्रश्न के उत्तर में रायसाहिब इस बात पर बल देते हैं कि आज कल स्वामीजी के जो ग्रन्थ छपते हैं उनसे यह पता नहीं लगता कि कौनसा भाग स्वामी जी का लिखा हुआ है और कौन से भाग में दूसरों का हाथ है। इसके लिये उनकी पहली युक्ति यह है कि पहले सत्यार्थप्रकाश में स्वामीजी ने लिखा था कि मांस तथा अन्य खाद्य पदार्थों का यज्ञ में होम के पश्चात् सेवन किया जावे। और पहली संस्कारविधि में यह लिखा था कि अन्नप्राशन संस्कार के अवसर पर बच्चों को तीतर का शोरवा पिलाना चाहिये।

इस बात के जतलाने के लिये रायसाहिब की आवश्यकता नहीं थी, सनातनी पंडित कालूराम और पं० अखिलानन्द ने भी कई बार यह जतलाया है परन्तु स्वामीजी के विरुद्ध लिखनेवाले यह भूल जाते हैं कि संस्कारविधि में उस स्थल पर यह भी लिखा था कि यह एकदेशी मत है अर्थात् एक विशेष सूत्रग्रन्थ का मत है सब का नहीं, और स्वामीजी ने कई स्थलों पर मांसभक्षण का खंडन भी किया है और रायसाहिब ने भी उनके व्याख्यान सुने होंगे। स्वामीजी महाराज ने वेदभाष्य की पत्रिकाओं में अपने जीवन ही में कई बार नोटिस दिया कि उनके सत्यार्थप्रकाश आदि में कई गलत बातें छप गई हैं। उन्होंने गोकरुणानिधि पुस्तक को भी अपने जीवन-काल में ही प्रकाशित किया था जिसमें उन्होंने केवल गोरक्षा का मंडन ही न किया था बल्कि सामान्य मांसभक्षण के विरुद्ध भी लिखा था। मुझे अच्छी तरह ज्ञात है कि गोकरुणानिधि की हस्त-लिखित कापी स्वामीजी के अपने हाथ से ठीक की हुई रायसाहिब

के पास विद्यमान थी और उन्होंने मुझे वह कापी दिखलाई थी। इस अवस्था में क्या रायसाहिब का कर्त्तव्य नहीं था कि वे स्वामीजी महाराज से निवेदन करते कि आप पहले मांस के पक्ष में थे और अब आप मांस का विरोध करते हैं। उनके जीवन में तो रायसाहिब को यह साहस नहीं हुआ कि वे उनसे किसी प्रकार का प्रश्न करें और हमारे सामने आक्षेप पेश करते हैं। हमारा उत्तर तो यही है कि जो नोटिस स्वामीजी महाराज ने दिया है वह ठीक है।

श्री स्वामीजी के पुस्तकों के सम्बन्ध में रायसाहिब की दूसरी युक्ति यह है कि कार्य की अधिकता के कारण स्वामीजी संस्कृत में वेदभाष्य लिखा देते थे और पं० भीमसेन और पं० ज्वालादत्त उनका अनुवाद हिन्दी में कर देते थे और यह कि स्वामीजी के देहान्त के बाद कुछ भाग संस्कृत से हिन्दी में किया गया। यह ठीक है कि स्वामीजी महाराज अपने हाथ से नहीं लिखते थे, बल्कि पंडितों को लिखवाते जाते थे, परन्तु रायसाहिब इस बात को भूल गए हैं कि स्वामीजी के पुस्तकों पर उनके अपने हाथों से संशोधन किये हुए विद्यमान हैं, जिन पुस्तकों का संशोधन उन्होंने स्वयं किया और उन में कोई कांट छांट नहीं हुई, उन पुस्तकों पर अविश्वास की मोहर कैसे लग सकती है? आर्यसमाजियों की यह इच्छा रही है कि स्वामीजी के पुस्तकों की छपने से पहले असली कापी के साथ तुलना कर ली जाए। इस काम के लिये वह उपसभा नियत हुई थी, जिसका रायसाहिब ने संकेत किया है। दो तीन वर्ष हुए कि एक उपसभा संस्कारविधि के संशोधन के लिये नियत हुई थी, और मुझे भी उसका सदस्य बनाया गया था। वर्त्तमान संस्कारविधि का असली हस्तलिखित संस्कारविधि के साथ तुलना करके संशोधन किया गया। इस समय भी परोपकारिणी सभा इस बात में संलग्न है कि स्वामीजी महाराज के हस्तलिखित पुस्तकों की फोटो ली जाय, और सत्यार्थप्रकाश के पुस्तक की फोटो ली जा चुकी है। इससे स्पष्ट है कि परोपकारिणी सभा अपने कर्त्तव्य का पूरी ईमानदारी से पालन कर रही है। (पृष्ठ १३ व १४)

APPENDIX XI

महर्षि श्रीमद्यानन्दजी सरस्वती के पत्र पं० ज्वालादत्तजी व मुं० समर्थदानजी मैनेजर वैदिक-यंत्रालय, प्रयाग के नाम

(१)

(*Vide*, p. 85 *b.*)

पंडित ज्वालादत्तजी आनन्दित रहो !

विदित हो कि तुमने जो यजुर्वेद अष्टमाध्याय के पत्र भेजे सो पहुँचे, परन्तु वे किसी काम के नहीं, क्यों उनमें भाषा बहुत काट फांट रखी है, और तुम्हारे संकेत हैं। यह उत्तर तो सहज है कि अवकाश नहीं मिला, और नामिक जैसा है वैसा शुद्ध और दिव्य छपवाओ. संधि विषय की तरह अशुद्ध न होने पावे, अब हमने संधि विषय का शुद्धि पत्र मात्र देखा तो विदित हुआ कि जो कम विद्या वाला भी ध्यान देकर शोधे तो भी ऐसी अशुद्धि कभी न रह सके, अब हम यह उपदेश करते हैं तुम लोगों को इसका गुण मानना उचित है न कि चिड़ जाना, भीमसेन ने जो ४० पृष्ठ संधि विषय के शोध कर छपवाए हैं उसमें अशुद्धि कम हैं और इन अशुद्धियों में भी संस्कृत की अशुद्धि बहुत ही कम हैं, देखो तुम्हारे शुद्धि पत्र के अनुसार ४० पृष्ठों में ५१ अशुद्धि हैं तुमने शुद्ध का अशुद्ध किया। और तुम्हारे २४ पृष्ठों में ५६ अशुद्धियां हैं और इन अशुद्धियों में भाषा की कम और संस्कृत की अधिक हैं, और जब हम संधि विषय का पाठ (देखेंगे) तब तुम्हारी और भी० से० (भीमसेन) की न जाने कितनी निकलेंगी, अब ऐसा हुआ सो हुआ परंतु आगे कभी ऐसा न करो, आगे से हम सब पुस्तक देखा करेंगे और अपना लिखाया और तुम्हारा शोधा पुस्तक भी मंगा लिया करेंगे। और आज से हम वेद भाष्य भी देखेंगे कि कितनी अशुद्धि है। बड़े आश्चर्य की बात है कि जब लाज़रस और मुंबई से छपता था, कभी ऐसी अशुद्धि न होती थी जैसे कि अब घर के छापेखाने में होती हैं, जो ऐसी अशुद्धि हुआ करेंगी तो सब पुस्तक में अशुद्धि पत्र ही भरा करेंगे. और छपवाने वालों और प्रेस की भी बदनामी होगी, जो छप गया सो ख़ैर परंतु आगे कभी ऐसा न होगा।

आगरा
१७ जून १८८१

(हस्ताक्षर)
दयानन्दसरस्वती

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(*Vide*, p 85 *c.*)

प्रबन्धकर्त्ता मुन्शी समर्थदानजी आनन्दित रहो ।

विदित हो कि ७-१०-८२ नम्बर १३०५ का पत्र आया समाचार विदित हुए। हम तुम्हारे पत्र के उत्तर भेजने में कुछ भी विलंब नहीं करते। हमने बाहर के काम लेने के लिये तुमको पत्र द्वारा आज्ञा देदी थी उस बात को कोई एक मास हुआ होगा तुमने कुछ भी नहीं लिखा कि अभी तक लिया वा नहीं इसका उत्तर देना। जो एक फारम के अनुमान नित्यप्रति शोधकर तुम्हारे पास भेजा जाय तो यहां का सब काम अर्थात वेदभाष्यादि का बनाना छूट जाय प्रत्युत इस काम के लिये महाराणाजी आदि से कह दिया गया कि सन्ध्या समय आया करें। हम को कुछ भी अवकाश नहीं मिलता अर्थात प्रातःकाल से ११ वा १२ बजे तक वेदभाष्य बनाते हैं पश्चात अन्य काम शोधने आदि का और वह काम ऐसा है कि विना हमारे बन नहीं सकता। जो कहीं भाषा असंबध हो और अभिप्राय व अक्षर मात्रा आदि से अशुद्ध हो उसको तुम ही शोध लिया करो। बाहर के काम के लिये विना यहां से तुम्हारे योग्य इस समय छपवाने के लिये नहीं भेज सकते जैसी तुम जल्दी चाहते हो ऐसा तो तब हो सके कि जब हम स्वयं छापेखाने में आकर तुमको शोध २ दिया करें और तुम छापो।

कल तुम्हारे पास ३३ पृष्ठ से ५७ पृष्ठ सत्यार्थप्रकाश के पत्रे और पारिभाषिक भूमिका सहित ४३ पृष्ठ तथा जितना यहां वेदार्थ यत्न के अंक हैं अर्थात २० अंक वे सब भेजेंगे। तुम हमको यह लिखना कि सत्यार्थप्रकाश के कितने पृष्ठ एक फारम में लगते हैं सो ब्यौरे वार से जब लिख भेजोगे तब हम यहां से अनुमान करके लिख देंगे कि सब सत्यार्थप्रकाश के इतने फारम होंगे। ....॥

सम्वत् १९३९ आश्विन सुदी ३ रवि० (उदयपुर) — दयानन्दसरस्वती

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(*Vide*, p. 85 *e.*)

प्रवन्धकर्ता मुन्शी समर्थदानजी आनन्दित रहो।

विदित हो कि ऋग्वेद के २ पृष्ठ हमने भेज दिये पहुंचे होंगे और यजुर्वेद के भी भेजे हैं आज सत्यार्थप्रकाश के शुद्ध करके ५ पृष्ठ भूमिका के और ३२ पृष्ठ प्रथम समुल्लास के भेजे हैं पहुँचेंगे।......

राज मेवाड़ उदयपुर.
भाद्र बदी १ मंगलवार
संवत् १९३९

दयानन्द सरस्वती

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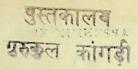
(*Vide*, p. 86 *h.*)

मुन्शी समर्थदानजी आनन्दित रहो।

पत्र तुम्हारा २९ अगस्त का लिखा आया आज यहां से २४८ से लेके २७९ तक सत्यार्थप्रकाश और १८१० से लेके १९५१ तक ऋग्वेद के पत्रे भाषा बनाने के लिये भेजे हैं पहुँचने पर ज्वालादत्त को देदेना और रसीद भेज देना। प्रथम सत्यार्थ-प्रकाश के पत्रे २५० तक़ तुम्हारे पास भेजे थे और तीन पृष्ठ रामसनेही के विषय के पश्चात धरे हैं सो ४८-४९-५० अंक धरे हैं तुमको भ्रम न हो परन्तु इतना अवश्य करना कि जो वहां २५० पृष्ठ हैं उसके अंत और २४८ पृष्ठ के आदि की संगति तुम मिला लेना और २५१ के पृष्ठ के आदि और जो अब २५० वां भेजा है उसकी सभी संगती मिला लेना और ११ समुल्लास की समाप्ति तक सब पत्रे भेज दिये हैं......................

जोधपुर राज मारवाड़.
मिती भाद्र बदी ३०
संवत् १९४०

दयानन्दसरस्वती

ERRATA

Preface, p. ix		For	P ropkarini	read	Paropkarini
Page	16 line 14	For	geting	read	getting
Page	17 line 18	For	Bible	read	the Bible
Page	41 line 30	For	Contexual	read	Contextual
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